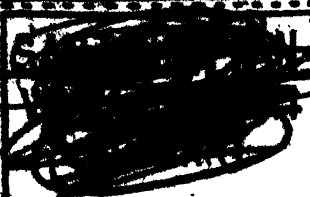


तमसो मा ज्योतिर्गमय



286

T17





# Selections from Avesta and Old Persian

*(First Series).*

PART 1.





THROUGH THE KIND GIFT OF  
R. D. MEHTA, Esq., C.I.E.

# Selections from Avesta and Old-Persian

(First Series).

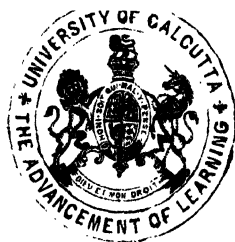
PART 1.

EDITED WITH TRANSLATIONS AND NOTES

BY

IRACH JEHANGIR SORABJI TARAPOREWALA. B.A., PH.D.,  
*Barrister-at-Law,*

*Professor of Comparative Philology in the University of Calcutta.*



CALCUTTA :

PUBLISHED BY THE CALCUTTA UNIVERSITY AND PRINTED AT THE  
BAPTIST MISSION PRESS.

---

1922.



TO  
LITTLE SRAOSHA.



# CONTENTS.

FOREWORD	ix
LIST OF ABBREVIATIONS	xi
I. Haoma Yašt (Yasna IX)	2
II. Sraoša Yašt (Yasna LVII)	51
III. To the Fravašis (Yasna XXVI)	89
IV. Tandarosti (Yasna LX)	105
V. The Zoroastrian Creed (Yasna XII)	123
VI. Kəm-nā Mazdā (Vendīdād VIII. 20-21)	139
VII. The Three Prayers (Yathā, Aḡem and Yejrhē hātām)	151
VIII. Bayān Yašt (Yasna XIX-XXI)	163
IX. Airyōmā-išyō (Yasna LIV)	205
X. The Vara of Yima (Vendīdād II. 21-43)	215



## FOREWORD.

When I took over charge of the Chair of Comparative Philology in the University of Calcutta in September 1917, the thought occurred to me that the subject might best be illustrated for our Indian students through the medium of Sanskrit and Avesta. Latin and Greek are out of question in India and so the linguistic group nearest to Sanskrit (viz. the Iranian) was chosen. I set myself to prepare a course of Selections from Avesta and Old Persian and the present book is the outcome of this effort.

My first thanks go to Sir Asutosh Mookerjee. With characteristic insight he grasped my views on the subject and helped me very materially in getting the courses altered to suit the new requirements. For this, and far more for his continued encouragement and for the great interest he has always shown in my work, I give him my heartfelt thanks.

In the second place my thanks are due to my respected co-religionist, Mr. R. D. Mehta, C.I.E., of Calcutta, for very generously offering to pay the cost of printing this volume. He also has all along given me encouragement and support.

In the third place I have to record the debt I owe to my teachers in Avesta: Professor Bartholomae of Heidelberg and Professor Jolly of Würzburg. The former, than whom I found no better teacher, first initiated me into the study of Iranian Languages and the latter has always been my best friend and critic ever since my student days in the University of Würzburg. Nor must I forget here to mention Dr. P. Giles, Master of Emmanuel College, Cambridge, whose lectures on the Comparative Grammar of Indo-European Languages first taught me what the Science of Language means, and Professor E. J. Rapson of Cambridge, who was the first to teach me the critical methods of modern Western scholarship and has ever since been my revered guide and friend. I must also mention here Professor Geldner of Marburg, with whom I stayed but one day, but whose inspiring words have guided me through all my subsequent studies.

Next in order come my friends and critics who have always helped me greatly during the progress of this work. Foremost among them is Shams-ul Ulma Dr. J. J. Modi of Bombay, who has been always ready with his friendly but incisive criticism. He has certainly not spared me in any sense and I acknowledge it here with deep gratitude. My next valued critic has been Pandit Vidhusekhara Bhattachārya of the Viśva-bhārati at Śantiniketan. In both these erudite scholars I found, besides mere criticism, true friendship and a constant desire to help.



Last of all I owe to my pupils more than I can express in words. Their presence in my lectures, their frank questions and the interest they have always shown in their work have constituted the best reward for my work and have always led me on to greater effort.

The delay caused in the publishing of this work has been due to the great difficulty of composing a work of this kind, which needed types of such varied languages. To begin with, an entirely new set of types had to be cast. For all this work (the first of its kind undertaken in India, I believe), the Baptist Mission Press, Calcutta, deserves the greatest credit. It has been decided now to publish ten out of the eighteen "Selections" of the *First Series* as "Part 1". The rest will come out, let me hope, within a short interval from now. This will form Part 2, and it will also include an essay entitled "An Introduction to Iranian Studies," referred to in the footnotes as "Introduction."

One word more. I have my own notions of life and other deeper questions which are embraced under the term "religion." These form the "coloured glasses" through which I view my own Scriptures. I could not have avoided my own ideals even though I had desired to do so; but I must claim that I have tried to be as fair in my interpretations as was possible for me to be. I do not think I have in any case twisted either the sense of a word or the grammar to suit my special notions. There is one thing, however, of which I am absolutely convinced and it is that all religions have their roots in Wisdom, not in Ignorance.

L. J. S. TARAFOREWALA.

THE UNIVERSITY,  
CALCUTTA.

1st May, 1922.

## LIST OF ABBREVIATIONS.

abl(ative)	Dar(mesteter, Prof. J.), Z(end) A(vesta)
acc(usative)	dat(ive)
adj(ective, -ectival, -ectivally)	dec(lension)
adv(erb, -erbial, -erbially)	def(inite) art(icle)
Af(ghan)	dem(onstrative)
Ā(rin)(gān)	den(ominative)
Ahu(navaiyī Gāthā)	des(iderative)
A(n)g(lo-)S(axon)	Dhalla (Dr. M. J.), Z(oroastrian)
ast(ist)	Theo(logy)
Ἰπ(αξ λεγόμενον)	Din(kari)
Arm(enian)	du(al)
Ar(yan)	
A(tharva) V(eda)	enc(litic)
atm(anepada)	Encyclopaedia P(ers)il(annica)
Av(esta)	Eng(lish)
Av(esta) Pah(lavi and) Anc(ient) Per sian Studies, in honour of Dastur Pashotanji Behramji Sanjana	f(eminine) or fern(inine)
Barth(olomae, Prof. Chr.). (Altiranischen) Wörterbuch.	f(bo)tn(ote)
H(and)b(uch der) a(lt)ir(anischen) D(ialekte)	Fr(ench)
Zum (altiranischen) Wörterbuch	fut(ure)
Beh(istun Inscription) [The Roman fig. is the column and the Arabic figure the line]	Gāth(āstic)
ben(edictive)	G(āstic) A(vesta)
B(hagavad-)g(ītā)	Geld(ner Prof. Karl)
Brāh(maṇas)	gen(itive)
Browne (Prof. E. G.), Literary History of Persia	Ger(man)
Bun(dahishn)	Giles (Dr. Peter), (Manual of Compara- tive) Phil(ology)
caus(al)	gloss(ary)
cl(ass)	Goth(ic)
com(parative)	Gr(ee)k
comp(ound)	Grass(mann, Hermann), W(örter)b(uch zum Rigveda)
conj(ugation)	Guj(arati) [P(arsi) Guj(arati)]
con(junction)	
Collected) S(ano)k(ri)t (Writings of the Par(sis)	Hāst(oxt) Nask)
	Har(lez, C. de), Manuel de la Langue de l'Av(esta)
	Haug (Martin), (Essays on the Religion of the Parsis)
	imp(erative)

- imp(er)fect)  
 indef(inite)  
 ind(icative)  
 Indo-European)  
 inf(initive)  
 insc(ription)  
 ins(trumental)  
 inten(sive)  
 inter(rogative)  
 (An) *Introduction (to Iranian Studies)*  
 [to be included in Part 2]
- Jack(son, Prof. A. V. W.), *A(vesta)*  
*G(rammar)*  
*A(vesta) R(eader)*  
*Per(sia, Past and Present)*  
*Z(oroaster)*  
*J(ournal of the) A(merican) O(riental)*  
*S(ociety)*
- Kan(ga, Kavasji Edalji), (*Avesta*) *Dic-*  
*tionary)*  
*A(vesta) G(rammar)*  
*G(āthā) b(ā) M(āenī)*  
*Ij(ashne tashā) Vis(parad)*  
*Kh(ordsh) A(vesta) b(ā) M(āenī)*  
*Ven(didād)*  
 Kurd(ish)
- Lat(in)  
 lit(eral, -erally)  
 Lith(uanian)  
 loc(ative)
- M(ahā)bh(ārata)*  
 m(asculine) or mas(culine)  
 Mills (Rev. I. H.), (*The Five Zoroastrian*)  
*Gāe(āe)*  
 Modi (Dr. J. J.), (*A*) *Dict(ionary of Aves-*  
*tic Proper Names)*  
 M(ou)lt(on, Rev. J. H.), *E(arly) R(eli-*  
*gious) P(oetry of Persia)*  
*E(arly) Z(oroastrianism)*
- Nair(yosang Dhaval, Dastur)  
 neg(ative)  
 n(euter) or neu(ter)  
*Nir(angistān)*
- nom(inative)  
*Ny(āish)* [The members are as in Dar-  
 mesteter's translation]
- obj(ect, -ective)  
 O(ld) Bul(garian)  
 O(ld) H(igh) G(erman)  
 O(ld) Per(sian)  
 opt(ative)  
 ori(gin, -ginal, -ginally)  
 Oss(etic)
- Pah(lavi)  
 par(asmaipada)  
 pass(ive)  
 p(ast) p(ar)t(icle)  
 Paz(and)  
 p(er)fect)  
 per(son)  
 Pers(ian) or Per(sian)  
 p(lu)p(er)fect)  
 plu(ral)  
 Prak(rit)  
 prep(osition)  
 pres(ent)  
 pri(mary)-suf(fix)  
 pron(oun, -ominal)  
 P'un(egar, Khodabuf Edalji), (An unpub-  
 lished MS. translation of the *Gāthās*)  
*P'ur(sishnīhā)*
- Raghu(vamśa)*  
 ref(lexive)  
 Reich(elt, Dr. Hans), (*Awestisches Ele-*  
*mentarbuch)*  
*A(vesta) R(eader)*  
 rel(ative)  
*R(ig) V(eda)*  
 Russ(ian)
- S(acred) B(ooks of the) E(ast Series)  
 S(ans)k(rit)  
 Sec(ondary)-suf(fix)  
*Sele(ctions from Avesta and Old Persian),*  
 (by I. J. S. Taraporewala) [Part I is  
 the *First Series* (i-xviii) and Part II is  
 the *Second Series* (xix-xxxvii)]  
*Shāh(nāmah of Firdausi)*

Shake<sup>s</sup>(peare)

s(in)g(ular)

Sp<sup>en</sup>(tomasi Gāṇḍ)

Sp(iegel, Friederich)

subj(ect)

sub(junctive)

sup(erlative)

tad(dhita)

Tai<sup>tt</sup>(irīya) Brāh(maṇa)

trans(lation, -lates)

U<sup>st</sup>(avaiṭ Gāṇḍ)

Vah(īstōiṣṭi Gāṇḍ)

v(arie<sup>s</sup>) l(ectionis)

var(iant)

Ved(tic)

Ven(dīdād)

Vis(pared)

voc(ative)

Vahu(χāstra Gāṇḍ)

Whit(ney, W. D.), (*Sanskrit Grammar*)

Yas(na)

Y(āṣ)t [The numbers are as in Darmes-  
teter's translation]

Y(ounger) A(verta)

Z(oroaster, -oroastrian)

The declensional forms of nouns, etc., are generally indicated by two figures, the first denoting the case and the second the number. (The cases are in the following order 1. nom., 2. acc., 3. ins., 4. dat., 5. abl., 6. gen., 7. loc., and 8. voc.)

Similarly for verbal forms the first figure indicates the person and the second the number.

Other abbreviations not in this list are self-evident.







## NOTE.

The text used here is that of Geldner. But there are a few variations I have ventured to make. I indicate below the chief points to be observed in the text as printed here.

1. Wherever I have made any notable change in a word, I have indicated it in a footnote, and in most cases the reading I have adopted is also mentioned by Geld. in his v.l.

2. In metrical passages I have followed Geldner's divisions as far as possible, and I have like him indicated defective lines or *pādas* by +. It will be noted that the putting of this + is not the same as in Geldner's text. I have tried to follow my own ear in this respect as far as I have understood the theory of Avesta metre.

3. Words which seem to be in excess of metrical requirements I have enclosed within brackets ( ). Here too I have followed my own ear rather than copy Geld. entirely.

4. Occasionally I have tried to scan rhythmically (*not* strictly metrically)\* passages which Geld. prints in prose. Such passages I have put down continuous as in Geld., but have indicated the divisions by upright lines |. I have occasionally used brackets here too to indicate what seem to me extra words. I have indicated such passages by putting § at the beginning.

5. In some places I have ventured to suggest other readings and they are discussed in the notes in the proper places.

6. I have made full use of European punctuation and other symbols.

As regards the translation I have tried to be literal as far as possible. Compound words and single words of Av. translated by a phrase in Eng. have been indicated by joining up the parts by means of hyphens.



# I.

## Haoma Yašt—Yasna IX.

1. hāvanim<sup>1</sup> ā<sup>2</sup> ratūm<sup>3</sup> ā<sup>4</sup>  
 Ātrem<sup>5</sup> pairi-yaōdaēntem<sup>6</sup>  
 + ā<sup>15</sup>-dim<sup>16</sup> peresaē<sup>15</sup> (Zaraθu-  
 štrō)<sup>16</sup>: “kō<sup>17</sup>, nare<sup>18</sup>, ahī<sup>19</sup> p  
 “astvato<sup>26</sup> sraēštem<sup>25</sup> dādaresa<sup>26</sup>,

2. āt<sup>1</sup> mē<sup>2</sup> sēm<sup>3</sup> pait<sup>4</sup> aoχta<sup>4</sup>  
 “asem<sup>5</sup> ahmī<sup>9</sup>, Zaraθuštra<sup>10</sup>,  
 “mām<sup>15</sup> yāsaṇuha<sup>16</sup>, Spitama<sup>17</sup>,  
 “mām<sup>23</sup> staomaine<sup>24</sup> stūiḍi<sup>25</sup>,

3. + āt<sup>1</sup> aoχta<sup>2</sup> Zaraθuštrō<sup>3</sup>: (ne-  
 mo<sup>4</sup> Haomāi<sup>5</sup>!)

“kase<sup>4</sup>-θwām<sup>7</sup> paoiryō<sup>8</sup>, Haoma<sup>9</sup>,  
 mašyo<sup>10</sup>

“kē<sup>14</sup> ahmāi<sup>15</sup> ašiš<sup>16</sup> erenāvi<sup>17</sup> p

4. āt<sup>1</sup> mē<sup>2</sup> sēm<sup>3</sup> paityaoχta<sup>4</sup>  
 “Vivaghē<sup>5</sup> mām<sup>9</sup> paoiryō<sup>10</sup> mašyo<sup>11</sup>  
 “hē<sup>15</sup> ahmāi<sup>16</sup> ašiš<sup>17</sup> erenāvi<sup>18</sup>,  
 “ya<sup>25</sup> hē<sup>26</sup> puθrō<sup>25</sup> us-sayata<sup>26</sup>,  
 “χ<sup>27</sup>arenaghuastemō<sup>31</sup> sātānām<sup>32</sup>,  
 “ya<sup>35</sup> kerenaot<sup>36</sup> aīghe<sup>37</sup> χ<sup>38</sup>aeθrāša<sup>38</sup>  
 “aphaoēmne<sup>42</sup> āpa<sup>43</sup>-urvaire<sup>44</sup>;

5. “Yimahe<sup>1</sup> χ<sup>2</sup>aeθrē<sup>2</sup> aurvahe<sup>3</sup>  
 “nōi<sup>7</sup> saurva<sup>10</sup> āgha<sup>11</sup>, nōi<sup>12</sup> me-  
 reθyū<sup>13</sup>,

“pancadasa<sup>13</sup> fracarō<sup>14</sup>;

“yavata<sup>22</sup> χ<sup>23</sup>aeθrē<sup>23</sup> aurvahe<sup>24</sup>

Haomō<sup>5</sup> upāit<sup>6</sup> Zaraθuštrēm<sup>7</sup>,  
 + gāōās<sup>10</sup>-ca<sup>11</sup> srāvayantem<sup>12</sup>.

yim<sup>20</sup> azem<sup>21</sup> vispahe<sup>22</sup> aṇhēuš<sup>23</sup>  
 + χ<sup>27</sup>ahe<sup>27</sup> gayehe<sup>28</sup> χ<sup>29</sup>arivatō<sup>29</sup>  
 (amešahe)<sup>30</sup>.”

Haomō<sup>5</sup> ašava<sup>6</sup> dūraošō<sup>7</sup>:

Haomō<sup>11</sup> ašava<sup>12</sup> dūraošō<sup>13</sup>.

frā<sup>18</sup>-mām<sup>19</sup> hunvarj-ja<sup>20</sup> χ<sup>21</sup>are-  
 tōe<sup>21</sup>,

+ yaθa<sup>26</sup> mā<sup>27</sup> (aparaci<sup>28</sup>)<sup>28</sup> Sae-  
 šyahtō<sup>29</sup> stavān<sup>30</sup>.”

astvaiθyāi<sup>11</sup> hunūta<sup>12</sup> gaēθyāi<sup>13</sup>!  
 ci<sup>14</sup> ahmāi<sup>15</sup> ašiš<sup>16</sup> erenāvi<sup>17</sup> p

Haomō<sup>5</sup> ašava<sup>6</sup> dūraošō<sup>7</sup>:

astvaiθyāi<sup>12</sup> hunūta<sup>13</sup> gaēθyāi<sup>14</sup>;  
 ta<sup>19</sup> ahmāi<sup>20</sup> jasa<sup>21</sup> āyaptem<sup>22</sup>;  
 yō<sup>27</sup> Yimō<sup>28</sup> Xšaēto<sup>29</sup>, hvare-  
 dāreao<sup>33</sup> mašyānām<sup>34</sup>;  
 amarjēnta<sup>39</sup> pasu<sup>40</sup>-vira<sup>41</sup>,  
 χ<sup>47</sup>airyān<sup>48</sup> χ<sup>49</sup>areθem<sup>49</sup> ajaya-  
 mnem<sup>47</sup>.

nōi<sup>7</sup> aotem<sup>8</sup> āgha<sup>9</sup> nōi<sup>12</sup> gar-  
 mem<sup>13</sup>,

nōi<sup>14</sup> arashō<sup>15</sup> dāsvō<sup>16</sup>-dētō<sup>17</sup>;  
 + pite<sup>20</sup>-puθra<sup>21</sup>-ca<sup>22</sup> raēdāšyā<sup>23</sup>  
 (katarasēpy)

Yima<sup>22</sup> Vivaguhato<sup>23</sup> puθra<sup>24</sup>

# I.

## Haoma Yašt—Yasna IX.

1. At<sup>2</sup>, <sup>4</sup> the hour<sup>3</sup> (of) early-morning<sup>1</sup> Haoma<sup>5</sup> came-up<sup>6</sup> to Zərəuštra<sup>7</sup>, (who was), preparing-for-worship<sup>9</sup> the fire<sup>8</sup> and<sup>11</sup> (was) chanting<sup>12</sup> the Gāthas<sup>10</sup>. Unto<sup>13</sup> him<sup>14</sup> asked<sup>15</sup> Zərəuštra<sup>16</sup>: “Who<sup>17</sup>, O Hero<sup>18</sup>, art thou<sup>14</sup>, whom<sup>20</sup> I<sup>21</sup> see<sup>26</sup> the noblest<sup>25</sup> of all<sup>22</sup> material<sup>24</sup> creation<sup>23</sup>, shining<sup>28</sup> with (things) own<sup>27</sup> eternal<sup>30</sup> life<sup>29</sup>?”

2. Thereupon<sup>1</sup> this<sup>3</sup> Haoma<sup>5</sup>, the righteous<sup>6</sup>, of-far-spreading-radiance<sup>7</sup>, replied<sup>8</sup> unto me<sup>2</sup>: “I<sup>8</sup> am<sup>9</sup>, O Zərəuštra<sup>10</sup>, Haoma<sup>11</sup>, the righteous<sup>12</sup>, of far-spreading-radiance<sup>13</sup>. Fix-(thy)-desires-earnestly<sup>14</sup>, <sup>15</sup> upon me<sup>15</sup>, O Spitama<sup>11</sup>; worship<sup>18</sup> <sup>20</sup> me<sup>19</sup> (in order) to enjoy<sup>21</sup> (of me); hymn<sup>22</sup>, <sup>25</sup> me<sup>24</sup> in hymn(s)-of-praise<sup>24</sup>, as<sup>26</sup> the other<sup>28</sup> Saosyants<sup>29</sup> have (in the past) \*praised<sup>30</sup> me<sup>27</sup>.”

3. Thereupon<sup>1</sup> said<sup>2</sup> Zərəuštra<sup>3</sup>: “Salutation<sup>4</sup> unto Haoma<sup>5</sup>! Which<sup>6</sup> mortal<sup>10</sup>, O Haoma<sup>9</sup>, (was) the first<sup>8</sup> (who) worshipped<sup>12</sup> thee<sup>7</sup> for (the sake of) the material<sup>11</sup> world<sup>13</sup>? What<sup>14</sup> blessing<sup>16</sup> unto him<sup>15</sup> was granted<sup>17</sup>? What<sup>18</sup> profit<sup>19</sup> to him<sup>19</sup> accrued<sup>20</sup>?”

4. Thereupon<sup>1</sup> this<sup>3</sup> Haoma<sup>5</sup>, the righteous<sup>6</sup>, of-far-spreading-radiance<sup>7</sup>, replied<sup>8</sup> unto me<sup>2</sup>: “Vivahvat<sup>8</sup> (was) the first<sup>10</sup> mortal<sup>11</sup> (who) worshipped<sup>13</sup> me<sup>9</sup> for (the sake of) the material<sup>12</sup> world<sup>14</sup>. This<sup>15</sup> blessing<sup>17</sup> unto him<sup>16</sup> was granted<sup>18</sup>, this<sup>19</sup> profit<sup>22</sup> to him<sup>20</sup> accrued<sup>21</sup>: namely<sup>23</sup> to him<sup>24</sup> a son<sup>25</sup> was born<sup>26</sup>, who<sup>27</sup> (was) Yima<sup>28</sup> the King<sup>29</sup>, the magnificent<sup>30</sup>, the most-resplendent<sup>31</sup> of (all) created-beings<sup>32</sup>, (who shone forth) among mortals<sup>34</sup> like-unto-the-sun-in-appearance<sup>33</sup>. Who<sup>35</sup> made<sup>36</sup> during his<sup>37</sup> rule<sup>38</sup> (both) animals<sup>40</sup> (and) human-beings<sup>41</sup> undying<sup>39</sup>, (and) waters<sup>42</sup> (and) vegetation<sup>44</sup> ever-fresh<sup>42</sup>; (there was) inexhaustible<sup>47</sup> food<sup>46</sup> for feeding<sup>45</sup> (his subjects).

5. “During the rule<sup>2</sup> of the illustrious<sup>3</sup> Yima<sup>1</sup> (there) was<sup>4</sup> neither<sup>5</sup> (excessive) gold<sup>6</sup> nor<sup>7</sup> (excessive) heat<sup>8</sup>, neither<sup>9</sup> was<sup>11</sup> (there) old-age<sup>10</sup> nor<sup>12</sup> death<sup>14</sup>, nor<sup>15</sup> (was there) envy<sup>15</sup> created<sup>17</sup> of-the-Daśva<sup>16</sup>. Father<sup>20</sup> and<sup>22</sup> son<sup>21</sup> moved-about<sup>23</sup> as<sup>24</sup> (seeming only) fifteen<sup>18</sup> in appearance<sup>25</sup> as long as<sup>26</sup> Yima<sup>28</sup> the magnificent<sup>27</sup>, the son<sup>30</sup> of Vivahvat<sup>29</sup> reigned<sup>32</sup>.”

6. "kase<sup>1</sup>-θwām<sup>2</sup> bityō<sup>3</sup>, Haoma<sup>4</sup>,  
mašyō<sup>5</sup>

"kš<sup>6</sup> ahmāi<sup>10</sup> ašiš<sup>11</sup> erenāvi<sup>12</sup> p

7. āta<sup>1</sup> mē<sup>2</sup> aēm<sup>3</sup> paityaoxta<sup>4</sup>

"āθwyo<sup>5</sup> mām<sup>9</sup> bityō<sup>10</sup> mašyō<sup>11</sup>

"hā<sup>15</sup> ahmāi<sup>16</sup> ašiš<sup>17</sup> erenāvi<sup>18</sup>

"ya<sup>23</sup> hē<sup>24</sup> puθrō<sup>25</sup> us-zayata<sup>26</sup>

8. "yo<sup>1</sup> jana<sup>2</sup> Ažim<sup>3</sup> Dahākem<sup>4</sup>

"xšvaš<sup>7</sup>-ašim<sup>8</sup>, hazarā<sup>9</sup>-yao-  
xštim<sup>10</sup>,

"ayem<sup>16</sup> gaēθāvyo<sup>14</sup>, θrvantem<sup>17</sup>.

"yām<sup>13</sup> aš<sup>19</sup>-aojastemam<sup>20</sup> dru-  
jem<sup>21</sup>

†

"aot<sup>26</sup> vām<sup>27</sup> astvaitim<sup>24</sup> gaēθām<sup>29</sup>

9. "kase<sup>1</sup>-θwām<sup>2</sup> θrityō<sup>3</sup>, Haoma<sup>4</sup>,  
mašyō<sup>5</sup>

"kš<sup>6</sup> ahmāi<sup>10</sup> ašiš<sup>11</sup> erenāvi<sup>12</sup> p

10. āta<sup>1</sup> mē<sup>2</sup> aēm<sup>3</sup> paityaoxta<sup>4</sup>

"+θritō<sup>5</sup> (Sāmanām<sup>9</sup> sevištō<sup>10</sup>) θri-  
tyō<sup>11</sup> mām<sup>12</sup> mašyō<sup>13</sup>

"hā<sup>17</sup> ahmāi<sup>18</sup> ašiš<sup>19</sup> erenāvi<sup>20</sup>,

"ya<sup>26</sup> hē<sup>28</sup> puθra<sup>27</sup> us-zayōiθe<sup>24</sup>

"kšaēθō<sup>30</sup> anyō<sup>33</sup> dātō-rāzō<sup>34</sup>,

"yava<sup>39</sup>, gaēsuš<sup>40</sup>, gaḍavarō<sup>41</sup>.

11. "yō<sup>1</sup> jana<sup>2</sup> ašim<sup>3</sup> srvarem<sup>4</sup>,

"yim<sup>10</sup> viševantem<sup>11</sup>, zairitem<sup>12</sup>,

"ārttyō<sup>17</sup>-bareza<sup>18</sup> zairitem<sup>19</sup>:

"ayanha<sup>23</sup> pitūm<sup>24</sup> pacata<sup>25</sup>

"tafna<sup>29</sup>-ca<sup>30</sup> hō<sup>31</sup> mairyō<sup>32</sup>,  
x<sup>37</sup>isa<sup>38</sup>-ca<sup>34</sup>;

"yaešvantim<sup>38</sup> āpem<sup>39</sup> parānhāt<sup>40</sup>;

"astre<sup>44</sup>-manā<sup>45</sup> Keresāspō<sup>46</sup>."

astvaiθyāi<sup>6</sup> hunūta<sup>7</sup> gaēθyāi<sup>14</sup> p

ci<sup>13</sup> ahmāi<sup>14</sup> jasa<sup>15</sup> āyaptem<sup>16</sup> p"

Haomō<sup>5</sup> ašava<sup>6</sup> dūraošō<sup>7</sup>:

astvaiθyāi<sup>12</sup> hunūta<sup>13</sup> gaēθyāi<sup>14</sup>;

ta<sup>19</sup> ahmāi<sup>20</sup> jasa<sup>21</sup> āyaptem<sup>22</sup>:

višō<sup>27</sup> sūrayē<sup>28</sup> θraētaonō<sup>29</sup>.

θrizafnem<sup>5</sup>, θrikamereḍem<sup>6</sup>,

aš<sup>11</sup>-aojanhem<sup>12</sup>, daēvām<sup>14</sup> dru-  
jem<sup>14</sup>,

fraca<sup>22</sup> kerentat<sup>23</sup> Angro<sup>24</sup>-Mai-  
nyuš<sup>25</sup>

mahrkai<sup>30</sup> Ašahe<sup>31</sup> gaēθanām<sup>32</sup>."

astvaiθyāi<sup>6</sup> hunūta<sup>7</sup> gaēθyāi<sup>14</sup> p

ci<sup>13</sup> ahmāi<sup>14</sup> jasa<sup>15</sup> āyaptem<sup>16</sup> p"

Haomō<sup>5</sup> ašava<sup>6</sup> dūraošō<sup>7</sup>:

astvaiθyāi<sup>14</sup> hunūta<sup>15</sup> gaēθyāi<sup>16</sup>,

ta<sup>21</sup> ahmāi<sup>22</sup> jasa<sup>23</sup> āyaptem<sup>24</sup>:

Urvaxšayō<sup>29</sup> Keresāspas<sup>30</sup>-ca<sup>31</sup>;

āat<sup>35</sup> anyō<sup>36</sup> uparō<sup>37</sup>-kairyō<sup>38</sup>,

yim<sup>5</sup> aspō<sup>6</sup>-garem<sup>7</sup>, nere<sup>3</sup>-ga-  
rem<sup>3</sup>,

yim<sup>13</sup> upairi<sup>14</sup> viš<sup>15</sup> araoda<sup>16</sup>

ym<sup>20</sup> upairi<sup>21</sup> Keresāspō<sup>22</sup>

ā<sup>26</sup> rapišwinem<sup>27</sup> srvānem<sup>28</sup>;

frāš<sup>35</sup> ayanhō<sup>36</sup> fraspara<sup>37</sup>,

parš<sup>41</sup> tarīto<sup>42</sup> apataca<sup>43</sup>

6. (Zaraϑuštra asked :) "Which<sup>1</sup> mortal<sup>5</sup>, O Haoma<sup>4</sup>, (was) the second<sup>3</sup> (who) worshipped<sup>7</sup> thee<sup>2</sup> for (the sake of) the material<sup>6</sup> world<sup>8</sup>? What<sup>9</sup> blessing<sup>11</sup> unto him<sup>10</sup> was granted<sup>12</sup>? What<sup>13</sup> profit<sup>16</sup> to him<sup>14</sup> accrued<sup>15</sup>?"

7. Thereupon<sup>1</sup> this<sup>3</sup> Haoma<sup>5</sup>, the righteous<sup>6</sup>, of-far-spreading-radiance<sup>7</sup>, replied<sup>4</sup> unto me<sup>2</sup>: "Āθwya<sup>8</sup> (was) the second<sup>10</sup> mortal<sup>11</sup> (who) worshipped<sup>15</sup> me<sup>9</sup> for (the sake of) the material<sup>12</sup> world<sup>14</sup>. This<sup>15</sup> blessing<sup>17</sup> unto him<sup>16</sup> was granted<sup>18</sup>, this<sup>19</sup> profit<sup>20</sup> to him<sup>20</sup> accrued<sup>21</sup>: namely<sup>22</sup> unto him<sup>24</sup> a son<sup>25</sup> was born<sup>26</sup>, Oraētaona<sup>29</sup> of the valiant<sup>28</sup> race<sup>27</sup>.

8. "Who<sup>1</sup> slew<sup>2</sup> the dragon<sup>5</sup> Dahāka<sup>4</sup>, three-jawed<sup>5</sup>, three-skulled<sup>6</sup>, six<sup>7</sup>-orb-ed<sup>8</sup>, (and) of-a-thousand<sup>9</sup>-wiles<sup>10</sup>, the very<sup>11</sup> strong<sup>12</sup> devilish<sup>13</sup> Druj<sup>14</sup>, (who was) evil<sup>15</sup> unto the living<sup>16</sup> (-creatures and) unbelieving<sup>17</sup>; whom<sup>18</sup> Aprō<sup>24</sup>-Mainyu<sup>25</sup> hewed<sup>23</sup> out<sup>22</sup> (as) by-far<sup>19</sup> the strongest<sup>20</sup> Druj<sup>21</sup> against<sup>26</sup> this<sup>27</sup> material<sup>28</sup> world<sup>29</sup>, for the destruction<sup>30</sup> of the creations<sup>32</sup> of Aša<sup>31</sup>."

• 9. (Zaraϑuštra asked :) "Which<sup>1</sup> mortal<sup>5</sup>, O Haoma<sup>4</sup>, (was) the third<sup>3</sup> (who) worshipped<sup>7</sup> thee<sup>2</sup> for (the sake of) the material<sup>6</sup> world<sup>8</sup>? What<sup>9</sup> blessing<sup>11</sup> unto him<sup>10</sup> was granted<sup>12</sup>? What<sup>13</sup> profit<sup>16</sup> to him<sup>14</sup> accrued<sup>15</sup>?"

10. Thereupon<sup>1</sup> this<sup>3</sup> Haoma<sup>5</sup> the righteous<sup>6</sup>, of-far-spreading-radiance<sup>7</sup>, replied<sup>4</sup> unto me<sup>2</sup>: "Orīta<sup>8</sup>, the most powerful<sup>10</sup> of the Sāma<sup>9</sup> (family was) the third<sup>11</sup> mortal<sup>13</sup>; (who) worshipped<sup>15</sup> me<sup>12</sup> for (the sake of) the material<sup>14</sup> world<sup>16</sup>. This<sup>17</sup> blessing<sup>19</sup> unto him<sup>18</sup> was granted<sup>20</sup>, this<sup>21</sup> profit<sup>24</sup> to him<sup>22</sup> accrued<sup>23</sup>: namely<sup>25</sup>, to him<sup>26</sup> were born<sup>28</sup> two sons<sup>27</sup>, Urvaxšaya<sup>29</sup> and<sup>31</sup> Keresāsapa<sup>30</sup>; the one<sup>33</sup> a Teacher<sup>32</sup> (and) Lawgiver<sup>34</sup>, and<sup>35</sup> the other<sup>36</sup> a supremely<sup>37</sup>-energetic<sup>38</sup>, youthful<sup>39</sup>, curly-haired<sup>40</sup> mace-wielder<sup>41</sup>."

11. "Who<sup>1</sup> † slew<sup>2</sup> the horned<sup>4</sup> dragon<sup>3</sup>, who<sup>5</sup> (was) horse<sup>6</sup>-devouring<sup>7</sup> (and) man<sup>8</sup>-devouring<sup>9</sup>, who<sup>10</sup> (was) poisonous<sup>11</sup> (and) green<sup>12</sup>, (and) upon<sup>14</sup> whom<sup>13</sup> ‡ the poison<sup>15</sup> rose<sup>16</sup>? green<sup>19</sup> to the-height<sup>18</sup>-of-a-spear<sup>17</sup>; upon<sup>21</sup> whom<sup>20</sup> Keresāsapa<sup>22</sup> cooked<sup>25</sup> (his) food<sup>24</sup> in an iron<sup>23</sup> (pot) || at<sup>26</sup> the time<sup>28</sup> (of) midday<sup>27</sup>; and<sup>30</sup> that<sup>31</sup> serpent<sup>32</sup> grew-hot<sup>29</sup> and<sup>34</sup> began-to-sweat<sup>33</sup>, (and) forth<sup>35</sup> from (under) the iron<sup>36</sup> (pot) sprang away<sup>37</sup>, (and) upset<sup>40</sup> the boiling<sup>38</sup> water<sup>39</sup>: startled<sup>42</sup>, Keresāsapa<sup>46</sup>, (even through) of-manly<sup>44</sup>-heart<sup>45</sup>, fled away<sup>43</sup> in-the-opposite-direction<sup>41</sup>. ¶"

\* i.e. warrior.

† Keresāsapa.

‡ i.e. all over its body.

|| K. apparently mistook the sleeping monster for a green hillock.

¶ But he came back after he had recovered from his surprise and ultimately slew the monster (Yt. XIX. 41-44).

12. "kase<sup>1</sup>-šwām<sup>2</sup> tūiryō<sup>3</sup>, Haoma<sup>4</sup> mašyō<sup>5</sup>

"kš<sup>6</sup> ahmāi<sup>10</sup> ašiš<sup>11</sup> erenāvi<sup>12</sup> ?

13. āt<sup>1</sup> mē<sup>2</sup> aēm<sup>3</sup> paityaoxta<sup>4</sup>

"Pouruṣaspō<sup>5</sup> mām<sup>9</sup> tūiryō<sup>10</sup>  
mašyō<sup>11</sup>

"hā<sup>15</sup> ahmāi<sup>16</sup> ašiš<sup>17</sup> erenāvi<sup>18</sup>,

"yat<sup>23</sup> hē<sup>24</sup> tūm<sup>25</sup> us-zayaṇha<sup>26</sup>,

"nmānahe<sup>30</sup> Pouruṣaspāhe<sup>31</sup>,

14. "srūtō<sup>1</sup> Airyene<sup>2</sup> Vaējahe<sup>3</sup>

"Ahunem<sup>7</sup>-Vairim<sup>8</sup> frasrāvayō<sup>9</sup>,

" + (aparem)<sup>12</sup> xtaōdyehya<sup>13</sup> fras-  
rūtī<sup>14</sup>.

15. "tūm<sup>1</sup> zemar-gūzo<sup>2</sup> \* ākera-  
navō<sup>3</sup>

"yō<sup>7</sup> para<sup>8</sup> ahmāt<sup>9</sup> vīrō<sup>10</sup>-raoša<sup>11</sup>

"yā<sup>16</sup> aojīstō<sup>17</sup>, yō<sup>18</sup> tančīstō<sup>19</sup>,

"yō<sup>24</sup> ai-verēθrajāstemō<sup>25</sup>

16. āt<sup>1</sup> aoxta<sup>2</sup> Zaraθuštrō<sup>3</sup>,

"hušētō<sup>5</sup> Haomō<sup>9</sup>, aršdātō<sup>10</sup>,

"hukereš<sup>14</sup>, hvareš<sup>15</sup>, vereθrajā<sup>16</sup>,

"yaša<sup>20</sup> x<sup>21</sup>arente<sup>21</sup> vahištō<sup>22</sup>

17. nī<sup>1</sup>-tā<sup>2</sup>, sāire<sup>3</sup>, maðem<sup>4</sup>  
mruyē<sup>4</sup>,

nī<sup>10</sup> daavare<sup>11</sup>, nī<sup>12</sup> baēšazem<sup>13</sup>,

nī<sup>13</sup> aojō<sup>19</sup> višpō<sup>20</sup>-tanūm<sup>21</sup>,

nī<sup>26</sup> tat<sup>27</sup> yaša<sup>28</sup> gaēθāhva<sup>29</sup>

baēθō<sup>30</sup>-taurvā<sup>31</sup> θrajem<sup>32</sup>-vanō<sup>33</sup>.

astvaiθyāi<sup>6</sup> hunūta<sup>7</sup> gaēθyāi<sup>8</sup> ?

ciť<sup>13</sup> ahmāi<sup>14</sup> jasať<sup>15</sup> āya-  
ptem<sup>16</sup> ? "

Haomō<sup>5</sup> ašava<sup>6</sup> dūraōšō<sup>7</sup> :

astvaiθyāi<sup>12</sup> hunūta<sup>13</sup> gaēθyāi<sup>14</sup>,

tať<sup>19</sup> ahmāi<sup>20</sup> jasať<sup>21</sup> āyaptēm<sup>22</sup> :

tūm<sup>27</sup>, erezvō<sup>28</sup> Zaraθuštra<sup>29</sup>,

vidaēvō<sup>32</sup>, Ahura<sup>33</sup>-tkaēšō<sup>34</sup>.

tūm<sup>4</sup> paōiryō<sup>6</sup>, Zaraθuštra<sup>8</sup>,

vībereθwanptēm<sup>10</sup> āxtūirim<sup>11</sup>,

višpe<sup>4</sup> daēva<sup>5</sup>, Zaraθuštra<sup>6</sup>,

+ (a)patayen<sup>12</sup> paiti<sup>13</sup> āya<sup>14</sup>  
zemā<sup>15</sup>;

yō<sup>20</sup> θwaχšīstō<sup>21</sup>, yō<sup>22</sup> āsīstō<sup>23</sup>,

abavať<sup>26</sup> Mainivā<sup>27</sup> dāmān<sup>28</sup>."

"nemō<sup>4</sup> Haomāi<sup>5</sup> ! vaṇhuš<sup>6</sup>  
Haomō<sup>7</sup>,

vaṇhuš<sup>11</sup>-datō<sup>12</sup> † baēšazyō<sup>13</sup>

sairi<sup>17</sup>-gaonō<sup>18</sup> nāmyāsuš<sup>19</sup>;

urunāš<sup>23</sup>-ca<sup>24</sup> paθmaīnyō-  
temō<sup>25</sup>."

nī<sup>6</sup> amem<sup>7</sup>, nī<sup>13</sup> vereθraynem<sup>13</sup>,

nī<sup>14</sup> fradaðem<sup>15</sup>, nī<sup>16</sup> vareðadem<sup>16</sup>

nī<sup>22</sup> maatim<sup>23</sup> višpō<sup>24</sup>-paēšeg-  
hem<sup>25</sup>;

vasō-χēšō<sup>30</sup> traserāne<sup>31</sup>

\* Gēd. reads -gūzo but I have chosen the reading given by Kan. Reich. and others.  
† I have made this a compound.

12. (Zaraθuštra asked:) "Which<sup>1</sup> mortal<sup>5</sup>, O Haoma<sup>6</sup>, (was) the fourth<sup>8</sup> (who) worshipped<sup>7</sup> thee<sup>2</sup> for (the sake of) the material<sup>6</sup> world<sup>8</sup>? What<sup>9</sup> blessing<sup>1</sup> unto him<sup>10</sup> was granted<sup>12</sup>? What<sup>13</sup> profit<sup>16</sup> to him<sup>14</sup> accrued<sup>15</sup>?"

13. Thereupon<sup>1</sup> this<sup>3</sup> Haoma<sup>5</sup> the righteous<sup>6</sup>, of-far-spreading-radiance<sup>7</sup>, replied<sup>4</sup> unto me<sup>2</sup>: "Pourušaspa<sup>3</sup> (was) the fourth<sup>10</sup> mortal<sup>11</sup> (who) worshipped<sup>13</sup> me<sup>9</sup> for (the sake of) the material<sup>12</sup> world<sup>14</sup>. This<sup>15</sup> blessing<sup>17</sup> unto him<sup>16</sup> was granted<sup>18</sup>, this<sup>19</sup> profit<sup>22</sup> to him<sup>20</sup> accrued<sup>21</sup>: namely<sup>23</sup>, to him<sup>24</sup> thou<sup>25</sup> wast born<sup>26</sup>, thou<sup>27</sup>, O righteous<sup>28</sup> Zaraθuštra<sup>29</sup>, in the house<sup>30</sup> of Pourušaspa<sup>31</sup>, (thou who art) opposed-to-the-Daēvas<sup>32</sup> (and) follower of the Law<sup>34</sup>-of-Ahura<sup>33</sup>.

14. "Famed<sup>1</sup> through (all) Airyana<sup>2</sup> Vaōjah<sup>2</sup>, thou<sup>4</sup>, O Zaraθuštra<sup>6</sup>, (wast) the first<sup>5</sup>, (who) recited-aloud<sup>9</sup> the Ahuna<sup>7</sup>-Vairya<sup>3</sup>, with-the-proper<sup>8</sup> visions<sup>10</sup> (of metre and syllables), four-time<sup>11</sup>, (and yet) another<sup>12</sup> (time) with-a-louder<sup>13</sup> chant<sup>14</sup>.

15. "Thou<sup>1</sup>, O Zaraθuštra<sup>6</sup>, caused<sup>3</sup> all<sup>4</sup> the Demons<sup>5</sup> to-hide-under-the-earth<sup>2</sup>, who<sup>7</sup>, before<sup>8</sup> this<sup>9</sup> \* ran-about<sup>12</sup> upon<sup>13</sup> this<sup>14</sup> earth<sup>15</sup> in-human-shape<sup>11</sup>, (thou) who<sup>16</sup>, <sup>18</sup> (art) the strongest<sup>17</sup> (and) bravest<sup>19</sup>, who<sup>20</sup>, <sup>22</sup> (art) the most active<sup>21</sup> (and) the swiftest<sup>22</sup>, (and) who<sup>24</sup> hast become<sup>25</sup> in-the-highest-degree-victorious<sup>26</sup> among the creatures<sup>28</sup> of the (two) Spirits<sup>27</sup>."

16. Thereupon<sup>1</sup> Zaraθuštra<sup>3</sup> said<sup>2</sup>: "Salutation<sup>4</sup> unto Haoma<sup>5</sup>! Haoma<sup>6</sup> (is) excellent<sup>6</sup>, well-created<sup>8</sup> (is) Haoma<sup>9</sup>, truth-created<sup>10</sup> (also); created-by-excellence<sup>12</sup> (and) health-giver<sup>13</sup>; well-shaped<sup>14</sup>, working-for-good<sup>15</sup> (and) victorious<sup>16</sup>; golden<sup>17</sup>-hued<sup>18</sup> (is he) with-bending-twigs<sup>19</sup>; just-as<sup>20</sup> (he is) best<sup>22</sup> for (the body of) the drinker<sup>21</sup>, (so) also<sup>24</sup> (he) best-points-out-the-way<sup>25</sup> unto (his) soul<sup>23</sup>."

17. I ask<sup>5</sup> of thee<sup>2</sup>, O Golden-hued<sup>3</sup> for<sup>1</sup> fervour<sup>4</sup>, for<sup>5</sup> power<sup>7</sup> (and) for success<sup>9</sup> (as well); for<sup>10</sup> health<sup>11</sup> (and) for<sup>12</sup> the means-of-gaining-health<sup>13</sup> for<sup>14</sup> advancement<sup>15</sup> (and) for<sup>16</sup> increase<sup>17</sup>; for<sup>18</sup> strength<sup>19</sup> of-(this)-whole-body<sup>21</sup>, (as well as) for<sup>22</sup> wisdom<sup>23</sup> all<sup>24</sup>-embracing<sup>25</sup>; —for<sup>26</sup> (all) this<sup>27</sup> (I ask) so that<sup>28</sup> in (all) lands<sup>29</sup> I may move-about<sup>31</sup> free-at-will<sup>30</sup>, overcoming<sup>32</sup>-opposition<sup>32</sup>, (and) conquering<sup>35</sup>-the-unbeliever<sup>34</sup>.

\* Z.'s advent.

† I have translated by "for" the particle ni, which, though not quite literally accurate, serve to bring out well the sense of the repetition of the ni in the original.

18. ni<sup>1</sup> tat<sup>2</sup>, yaθa<sup>3</sup> taurvayeni<sup>4</sup>

daθvanām<sup>5</sup> maθyānām<sup>6</sup>-ca<sup>10</sup>

sāθrām<sup>14</sup> kaoyām<sup>15</sup> karafnām<sup>16</sup>-ca<sup>17</sup>,

aθemao<sup>21</sup>-yanām<sup>21</sup>-ca<sup>29</sup> bizangranām<sup>28</sup>,

haθnyā<sup>28</sup>-ca<sup>29</sup> pereθu<sup>30</sup>-ainikayā<sup>31</sup>

vispanām<sup>5</sup> tbiθvatām<sup>6</sup> θbaθā<sup>7</sup>

yāθwām<sup>11</sup> pairikanām<sup>12</sup>-ca<sup>13</sup>

mairyanām<sup>18</sup>-ca<sup>19</sup> bizangra-  
nām<sup>20</sup>,

vehrkanām<sup>24</sup>-ca<sup>25</sup> caθware<sup>26</sup>-  
zanaranām<sup>27</sup>,

davāiθyā<sup>32</sup> patāiθyā<sup>33</sup>.

19. imem<sup>1</sup> θwām<sup>2</sup> paoirīm<sup>3</sup>

yānem<sup>4</sup>,

vahištem<sup>5</sup> ahūm<sup>9</sup> aθaonām<sup>10</sup>,

imem<sup>14</sup> θwām<sup>15</sup> bitīm<sup>16</sup> yānem<sup>17</sup>,

drvatātem<sup>21</sup> aiñhāse<sup>22</sup>-tanvō<sup>23</sup>.

imem<sup>24</sup> θwām<sup>25</sup> θritīm<sup>26</sup> yānem<sup>27</sup>,

dareyō<sup>31</sup>-jītīm<sup>32</sup> uštānabe<sup>33</sup>.

Haoma<sup>5</sup>, jaiθyemi<sup>6</sup>, dūraoša<sup>7</sup>:

raocanhem<sup>11</sup> vispō<sup>12</sup>-χ<sup>v</sup>āθrem<sup>15</sup>

Haoma<sup>18</sup>, jaiθyemi<sup>19</sup>, dūraoša<sup>20</sup>

Haoma<sup>24</sup>, jaiθyemi<sup>26</sup>, dūraoša<sup>27</sup>

20. imem<sup>1</sup> θwām<sup>2</sup> tūirīm<sup>3</sup> yā-

nem<sup>4</sup>,

+yaθa<sup>5</sup> aθā<sup>6</sup> (amavā<sup>10</sup>) θrāfēdō<sup>11</sup>

θbaθā<sup>15</sup>-taurvā<sup>16</sup> drujem<sup>17</sup>-vanō<sup>18</sup>,

imem<sup>19</sup> θwām<sup>20</sup> puχdēm<sup>21</sup> yānem<sup>22</sup>,

+yaθa<sup>26</sup> vereθraja<sup>27</sup> vanaθ<sup>28</sup>-

peθanō<sup>29</sup>

θbaθā<sup>33</sup>-taurvā<sup>34</sup> drujem<sup>35</sup>-vanō<sup>36</sup>.

Haoma<sup>5</sup>, jaiθyemi<sup>6</sup>, dūraoša<sup>7</sup>:

fraχstāne<sup>12</sup> zemā<sup>13</sup> paiti<sup>14</sup>,

Hao<sup>na</sup><sup>23</sup>, jaiθyemi<sup>24</sup>, dūraoša<sup>25</sup>

fraχstāne<sup>30</sup> zemā<sup>31</sup> paiti<sup>32</sup>

21. imem<sup>1</sup> θwām<sup>2</sup> χētūm<sup>3</sup> yānem<sup>4</sup>,

paurva<sup>5</sup> tāyūm<sup>9</sup>, paurva<sup>10</sup> gadem<sup>11</sup>,

ma<sup>15</sup>-oiā<sup>16</sup> paurvō<sup>17</sup> būiθyašta<sup>18</sup> nō<sup>19</sup>

Haoma<sup>5</sup>, jaiθyemi<sup>6</sup>, dūraoša<sup>7</sup>:

paurva<sup>12</sup> vehrkem<sup>13</sup> būiθyōima<sup>14</sup>:

vispe<sup>20</sup> paurva<sup>21</sup> būiθyōimai-

22. +Haomō<sup>1</sup> aēibiš<sup>2</sup> yōi<sup>3</sup> aurva-

tō<sup>4</sup>

āvare<sup>5</sup> aqā<sup>6</sup>-ca<sup>10</sup> baχdaiti<sup>11</sup>.

Haomō<sup>12</sup> āstisanāitibiš<sup>13</sup>

uta<sup>17</sup> aθava<sup>18</sup>-frasaintīm<sup>19</sup>.

Haomō<sup>20</sup> taθ-ciθ<sup>21</sup> yōi<sup>22</sup> katayō<sup>23</sup>

spānō<sup>27</sup> mastīm<sup>28</sup>-ca<sup>29</sup> baχdaiti<sup>30</sup>.

hita<sup>5</sup> taχdēnti<sup>6</sup> arenāum<sup>7</sup>,

daθdaiti<sup>14</sup> χšaētō<sup>15</sup>-puθrim<sup>16</sup>,

naskō<sup>24</sup>-frasānhō<sup>25</sup> ānhegtes<sup>26</sup>,

18. (And I ask) for<sup>1</sup> (all) this<sup>2</sup> so that<sup>3</sup> I may overcome<sup>4</sup> the enmity<sup>7</sup> of all<sup>5</sup> (my) enemies<sup>6</sup>,—(both) of Daēvas<sup>8</sup> and<sup>10</sup> of mortals<sup>9</sup>, of wizards<sup>11</sup> and<sup>13</sup> of witches<sup>12</sup>, of tyrants<sup>14</sup> wilfully-blind<sup>15</sup> and<sup>17</sup> wilfully-deaf<sup>16</sup>, and<sup>19</sup> of two-legged<sup>20</sup> serpents<sup>18</sup>, and<sup>22</sup> of two-legged<sup>23</sup> distorters-of-the-Truth<sup>21</sup>, and<sup>25</sup> of four<sup>26</sup>-legged<sup>27</sup> wolves<sup>24\*</sup>, also<sup>29</sup> (that I may overcome) the armies<sup>28</sup> (of all such foes) roaring<sup>32</sup> (and) rushing-onwards<sup>33</sup> in-a-wide<sup>30</sup> battle-array<sup>31</sup>.

19. This<sup>1</sup> (is) the first<sup>3</sup> gift<sup>4</sup>, O Haoma<sup>5</sup> of-far-spreading-radiance<sup>7</sup>, (that) I request<sup>6</sup> (of) thee<sup>2</sup>: the best<sup>8</sup> world<sup>9</sup> for the righteous<sup>10</sup>, bright<sup>11</sup> (and) all<sup>12</sup>-glorious<sup>13</sup>. This<sup>14</sup> (is) the second<sup>16</sup> gift<sup>17</sup>, O Haoma<sup>18</sup> of-far-spreading-radiance<sup>20</sup>, (that) I request<sup>19</sup> (of) thee<sup>15</sup>: health<sup>21</sup> for this<sup>23</sup> body<sup>22</sup> (of mine). This<sup>24</sup> (is) the third<sup>26</sup> gift<sup>27</sup>, O Haoma<sup>28</sup> of far-spreading-radiance<sup>30</sup>, that I request<sup>29</sup> (of) thee<sup>25</sup>: long<sup>31</sup>-continuance<sup>32</sup> of (my) vitality<sup>33</sup>.

20. This<sup>1</sup> (is) the fourth<sup>3</sup> gift<sup>4</sup>, O Haoma<sup>5</sup> of-far-spreading-radiance<sup>7</sup>, (that) I request<sup>6</sup> (of) thee<sup>2</sup>: that<sup>3</sup> I, happy<sup>9</sup> (and) powerful<sup>10</sup>, my-task-accomplished<sup>11</sup>, may progress<sup>12</sup> through<sup>14</sup> the world<sup>13</sup> overcoming<sup>16</sup> opposition<sup>15</sup>, conquering<sup>18</sup> the-unbeliever<sup>17</sup>. This<sup>19</sup> (is) the fifth<sup>21</sup> gift<sup>22</sup>, O Haoma<sup>23</sup> of-far-spreading-radiance<sup>25</sup>, (that) I request<sup>24</sup> (of) thee<sup>20</sup>: that<sup>26</sup> I, victorious<sup>27</sup> (and) battle<sup>29</sup>-winning<sup>28</sup>, may progress<sup>30</sup> through<sup>32</sup> the world<sup>31</sup> overcoming<sup>34</sup> opposition<sup>33</sup>, conquering<sup>35</sup> the-unbeliever<sup>36</sup>.

21. This<sup>1</sup> (is) the sixth<sup>3</sup> gift<sup>4</sup>, O Haoma<sup>5</sup> of-far-spreading-radiance<sup>7</sup>, (that) I request<sup>6</sup> (of) thee<sup>2</sup>: may we become aware<sup>14</sup> beforehand<sup>8</sup> (of) the robber<sup>9</sup>, beforehand<sup>10</sup> (of) the murderer<sup>11</sup>, (and) beforehand<sup>12</sup> (of) the wolf<sup>13</sup>. Let not<sup>15</sup> any<sup>16</sup> (of our foes) become aware<sup>18</sup> beforehand<sup>17</sup> (of) us<sup>19</sup>, (but) may we become aware<sup>22</sup> beforehand<sup>21</sup> (of) all<sup>20</sup>.

22. Haoma<sup>1</sup> granteth<sup>11</sup> strength<sup>3</sup> and<sup>10</sup> courage<sup>9</sup> unto those<sup>2</sup> who<sup>3</sup> urge<sup>6</sup> well-trained<sup>5</sup> steeds<sup>4</sup> to victory<sup>7</sup>. Haoma<sup>12</sup> bestoweth<sup>14</sup> on women (who are) bearing<sup>13</sup> the-birth-of-a-brilliant<sup>15</sup> son<sup>16</sup> (and) a righteous<sup>18</sup> progeny<sup>19</sup> as well<sup>17</sup>. Haoma<sup>20</sup> granteth<sup>30</sup> wisdom<sup>27</sup> and<sup>29</sup> fervour<sup>28</sup> unto all-those<sup>21</sup> householders<sup>23</sup> who<sup>22</sup> are occupied<sup>26</sup> in teaching<sup>25</sup> the scriptures<sup>24</sup>.

\* By wolves are meant all wild animals harmful to mankind.



13. Haomō<sup>1</sup> tās-oī<sup>2</sup> yā<sup>3</sup> kaininō<sup>4</sup>  
haōim<sup>5</sup> rādem<sup>6</sup>-ca<sup>10</sup> baḥṣaiti<sup>11</sup>,

āṇhaire<sup>5</sup> dareyem<sup>6</sup> aγrvō<sup>7</sup>  
moṣu<sup>12</sup> jaidyamnō<sup>13</sup> huḥratuṣ<sup>14</sup>.

14. +Haomō<sup>1</sup> tem-oī<sup>2</sup>, yim<sup>3</sup> Kere-  
sānim<sup>4</sup>,

rō<sup>5</sup> raosta<sup>6</sup> ḫṣaθrō<sup>10</sup>-kāmya<sup>11</sup>,

\*apām<sup>16</sup> āθrava<sup>17</sup> aiwištis<sup>18</sup>

\*hō<sup>22</sup> vīspe<sup>23</sup> vereiḍinām<sup>24</sup> vanāt<sup>25</sup>,

apa<sup>5</sup>-ḫṣaθrem<sup>6</sup> nišādayat<sup>7</sup>,

yō<sup>12</sup> davata<sup>13</sup>: “nōi<sup>14</sup> mē<sup>15</sup>

vereiḍyē<sup>19</sup> daiṇhava<sup>20</sup> carāt<sup>21</sup>;

nī<sup>26</sup> vīspe<sup>27</sup> vereiḍinām<sup>28</sup> janāt<sup>29</sup>.”

15. ušta<sup>1</sup>-tē<sup>2</sup>, yō<sup>3</sup> ḫ<sup>4</sup>ā<sup>5</sup> aojaṇha<sup>5</sup>

ušta<sup>9</sup>-tē<sup>10</sup>, apivatahe<sup>11</sup>

ušta<sup>14</sup>-tē<sup>15</sup>, nōi<sup>16</sup> pairi<sup>17</sup>-frāsa<sup>18</sup>

vasō-ḫṣaθro<sup>6</sup> ahi<sup>7</sup>, Haoma<sup>3</sup>:

pourvacām<sup>12</sup> ereṣuḫṣānām<sup>13</sup>;

ereṣuḫḍem<sup>19</sup> peresahe<sup>20</sup> vācim<sup>21</sup>.

16. †frā<sup>1</sup>-tē<sup>2</sup> Masdā<sup>3</sup> bara<sup>4</sup>

tahr-paēsaṇhem<sup>7</sup>, Mainyū<sup>8</sup>-\*

tāitem<sup>9</sup>,

paurvanim<sup>5</sup> aiwyāṇhanem<sup>6</sup>

vaṇuhim<sup>10</sup> daēnām<sup>11</sup> Māzdaya-  
snim<sup>12</sup>.

†<sup>13</sup> aiṇhe<sup>14</sup> ahi<sup>15</sup> aiwyāstō<sup>16</sup>

rājaṇhe<sup>20</sup> aiwiḍāitīs<sup>21</sup>-ca<sup>22</sup>

barēnu<sup>17</sup> paiti<sup>18</sup> gairinām<sup>19</sup>

+gravas<sup>23</sup>-ca<sup>24</sup> mēθrahe<sup>25</sup>.

17. Haoma<sup>1</sup>, | nmānō<sup>4</sup>-paite<sup>3</sup>, vīs<sup>4</sup>-paite<sup>5</sup>, | zaṇtu<sup>6</sup>-paite<sup>7</sup>, daiṇhu<sup>8</sup>-  
paite<sup>9</sup>, | spanaṇha<sup>10</sup> vaēḍyā<sup>11</sup>-paite<sup>12</sup>!

māi<sup>13</sup>-ca<sup>14</sup> θwā<sup>15</sup> vereθraγnāi-ca<sup>17</sup>

rimāi<sup>21</sup>-ca<sup>22</sup> ya<sup>23</sup> pouru<sup>24</sup>-bao-  
ḫēnahe<sup>25</sup>.

māvōya<sup>14</sup> u<sup>15</sup>mruyē<sup>19</sup> tanuyē<sup>20</sup>

18. vī<sup>1</sup>-nō<sup>2</sup> †biāvatām<sup>3</sup> †baēṣēbiš<sup>4</sup>,

yō<sup>9</sup> ciš<sup>10</sup>-ca<sup>11</sup> ahmi<sup>12</sup> nmāne<sup>13</sup>,

ō<sup>14</sup> aiṇhe<sup>15</sup> vīs<sup>16</sup>, yō<sup>17</sup> ahmi<sup>18</sup> zaṇtvō<sup>19</sup>,

ṣnaṇhā<sup>23</sup> asti<sup>24</sup> mašyō<sup>25</sup>,

airi<sup>30</sup>-ṣē<sup>31</sup> uēi<sup>32</sup> verenūi<sup>33</sup>

vī<sup>5</sup> manō<sup>6</sup> bara<sup>7</sup> gramēntām<sup>8</sup>,

yō<sup>20</sup> aiṇhe<sup>21</sup> daiṇhvo<sup>22</sup>,

geurvaya<sup>26</sup>-hē<sup>27</sup> pāḍave<sup>28</sup> zāvare<sup>29</sup>

akeṇdem<sup>34</sup> ṣē<sup>35</sup> manō<sup>36</sup> kerēnū-  
iḍi<sup>37</sup>.

19. mā<sup>1</sup> sbarāṇāṣiḃya<sup>2</sup> fratuyā<sup>3</sup>,

ā<sup>7</sup> ṣām<sup>8</sup> vaēnōi<sup>9</sup> aṣiḃya<sup>10</sup>,

ṣ<sup>15</sup> aēnaṇhaiti<sup>16</sup> nō<sup>17</sup> maṇō<sup>18</sup>,

mā<sup>4</sup> gavaṣiḃya<sup>5</sup> aiwi-tūtuyā<sup>6</sup>;

mā<sup>11</sup> ḡām<sup>12</sup> vaēnōi<sup>13</sup> aṣiḃya<sup>14</sup>,

yō<sup>19</sup> aēnaṇhaiti<sup>20</sup> nō<sup>21</sup> kehrēnem<sup>22</sup>.

23. Haoma<sup>1</sup> doth grant<sup>11</sup> unto all-those<sup>2</sup> who<sup>3</sup> have remained<sup>5</sup> virgins<sup>4</sup> for-a-long-time<sup>6</sup> without-husbands<sup>7</sup>, faithful<sup>8</sup> and<sup>10</sup> loving<sup>9</sup> (bridegrooms), as-soon-as<sup>12</sup> the Wise-One<sup>14</sup> is-entreated<sup>13</sup>.

24. Him-indeed<sup>2</sup>, who<sup>3</sup> (was) Kərəsāni<sup>4</sup>, did Haoma<sup>1</sup> cast down<sup>7</sup> fro (his)-power<sup>6</sup>, (him) who<sup>3</sup> was-swelled-up<sup>9</sup> in (his) pride<sup>11</sup> of sovereignty<sup>12</sup>, (and) who<sup>12</sup> (had) bragged<sup>13</sup> "Never<sup>14</sup> henceforth<sup>15</sup> in my<sup>15</sup> land<sup>20</sup> shall (any) priest<sup>17</sup> go-about<sup>21</sup> for spreading<sup>19</sup> religious-teachings<sup>18</sup>; (otherwise) he<sup>22</sup> might overcome<sup>25</sup> the whole<sup>23</sup> of (my) grandeur<sup>24</sup>, (he) might strike<sup>23</sup> down<sup>26</sup> the whole<sup>27</sup> of (my) greatness<sup>28</sup>."

25. Hail<sup>1</sup> to thee<sup>2</sup>! O Haoma<sup>3</sup>, who<sup>3</sup> through (thine) own<sup>4</sup> power<sup>5</sup> art<sup>7</sup> thine-own-master<sup>6</sup>. Hail<sup>9</sup> to thee<sup>10</sup>! who dost understand<sup>11</sup> the truthful-word<sup>13</sup> full-spoken<sup>12</sup>. Hail<sup>14</sup> to thee<sup>15</sup>! never<sup>14</sup> dost thou question<sup>20</sup> the word<sup>21</sup> true-uttered<sup>19</sup> by cross<sup>17</sup>-questioning<sup>18</sup>.

26. Forth<sup>1</sup> for thee<sup>2</sup> did the Almighty bring<sup>4</sup> the first<sup>5</sup> (sacred)-girdle<sup>6</sup>, star-begemmed<sup>7</sup>, woven<sup>9</sup> by-the-(two)-Spirits<sup>3</sup>—(the girdle which is) the excellent<sup>10</sup> religion<sup>11</sup> (of) Mazda-worship<sup>12</sup>. Since-then<sup>13</sup> invested<sup>16</sup> with this (girdle) thou hast been<sup>15</sup> (dwelling) upon<sup>18</sup> the mountain<sup>19</sup> heights<sup>17</sup>, through all-ages<sup>20</sup> (entrusted with\*) the words<sup>21</sup> and<sup>22</sup> meanings<sup>23</sup> as well<sup>24</sup> of the Scriptures<sup>25</sup>.

27. O Haoma<sup>1</sup>! Lord<sup>3</sup>-of-the-house<sup>2</sup>, Lord<sup>5</sup>-of-the-village<sup>4</sup>, Lord<sup>7</sup>-of-the-province<sup>6</sup>, Lord<sup>9</sup>-of-the-land<sup>8</sup>, (and) through thy holiness<sup>10</sup> Lord<sup>12</sup>-of-(all)-Wisdom<sup>11</sup>! Thee<sup>15</sup> I invoke<sup>19</sup> for courage<sup>17</sup> and<sup>14</sup> for victory<sup>16</sup> as-well<sup>17</sup> for my<sup>18</sup> body<sup>20</sup>, and<sup>22</sup> for strength<sup>21</sup> that<sup>23</sup> bringeth-salvation<sup>25</sup>-to-many<sup>24</sup>,

28. Away<sup>1</sup> from the hatred<sup>4</sup> of the enemies<sup>3</sup>, (and) away<sup>5</sup> from (that) of the wicked<sup>8</sup> do thou remove<sup>7</sup> our<sup>2</sup> mind<sup>6</sup>: and<sup>11</sup> whosoever<sup>10</sup> the mortal<sup>25</sup>, who<sup>9</sup> in this<sup>12</sup> house<sup>13</sup>, who<sup>14</sup> in this<sup>15</sup> village<sup>16</sup>, who<sup>17</sup> in this<sup>18</sup> province<sup>19</sup>, (or) who<sup>20</sup> in this<sup>21</sup> land<sup>22</sup>, is<sup>24</sup> full-of-evil<sup>23</sup>, from (both) his<sup>27</sup> nether-limbs<sup>28</sup> (do thou) take-away<sup>26</sup> strength<sup>29</sup>, turn<sup>33</sup> his<sup>31</sup> intellect<sup>32</sup> upside-down<sup>30</sup>, (and) reduce<sup>37</sup> to-disorder<sup>34</sup> his<sup>35</sup> mind<sup>36</sup>.

29. Give<sup>3</sup> not<sup>1</sup> strength<sup>3</sup> to (his two) crooked-shanks<sup>2</sup>, nor<sup>4</sup> power-grant<sup>5</sup> to (his two) paws<sup>6</sup>: let him not<sup>7</sup> view<sup>9</sup> (this) earth<sup>8</sup> with (his) eyeballs<sup>10</sup>, let him not<sup>11</sup> behold<sup>13</sup> the creation<sup>12</sup> with (his) eyeballs<sup>14</sup>, who<sup>16</sup> works-harm<sup>14</sup> (to) our<sup>17</sup> mind<sup>18</sup>, who<sup>19</sup> does-injury<sup>20</sup> (to) our<sup>21</sup> body<sup>22</sup>.

\* The words in the brackets are a translation of *aiwyaštō* which bears a double sense. See notes.

30. paiti<sup>1</sup> ašōiā<sup>2</sup> zairitahe<sup>3</sup>,  
 kehrpem<sup>7</sup> nāšēmnāi<sup>8</sup> ašaone<sup>9</sup>,  
 § + paiti<sup>14</sup> gašahe<sup>15</sup> vīvarezdavatō<sup>16</sup>  
 kehrpem<sup>19</sup> nāšēmnāi<sup>20</sup> ašaone<sup>21</sup>,

simahē<sup>4</sup> višō<sup>5</sup>-vaēpahe<sup>6</sup>,  
 Haoma<sup>10</sup> zāire<sup>11</sup>, vadare<sup>12</sup> jaiḍi<sup>13</sup>;  
 + χrvīšyatō<sup>17</sup> zazarāno<sup>18</sup>,  
 Haoma<sup>22</sup> zāire<sup>23</sup>, vadare<sup>24</sup> jaiḍi<sup>25</sup>;

31. § paiti<sup>1</sup> mašyehe<sup>2</sup> drvatō<sup>3</sup>,  
 kehrpem<sup>7</sup> nāšēmnāi<sup>8</sup> ašaone<sup>9</sup>,  
 § + paiti<sup>14</sup> ašēmaoyahe<sup>15</sup>, anašao-  
 nō<sup>16</sup>,

+ sāstarš<sup>4</sup>, aiwi-vōiždayantahe<sup>5</sup>  
 kamēreḍem<sup>6</sup>,  
 Haoma<sup>10</sup> zāire<sup>11</sup>, vadare<sup>12</sup> jaiḍi<sup>13</sup>;  
 + ahūm<sup>17</sup>-merēncō<sup>18</sup>, aiñhā<sup>19</sup>  
 daēnayā<sup>20</sup>

māse<sup>21</sup> vaca<sup>22</sup> daθānahe<sup>23</sup>,  
 kehrpem<sup>27</sup> nāšēmnāi<sup>28</sup> ašaone<sup>29</sup>,

nōit<sup>24</sup> šyaoθnāiā<sup>25</sup> apayantahe<sup>26</sup>,  
 Haoma<sup>30</sup> zāire<sup>31</sup>, vadare<sup>32</sup> jaiḍi<sup>33</sup>.

32. § paiti<sup>1</sup> jahikayāi<sup>2</sup> yātumai-  
 tyāi<sup>3</sup>

maoḍanō-kairyāi<sup>4</sup> upāstā-bai-  
 ryāi<sup>5</sup>,

yejhe<sup>6</sup> frafravaiti<sup>7</sup> manō<sup>8</sup>  
 kehrpem<sup>13</sup> nāšēmnāi<sup>14</sup> ašaone<sup>15</sup>,  
 + (yaṭ<sup>20</sup> hē<sup>21</sup>) kehrpem<sup>22</sup> nāšēmnāi<sup>23</sup>  
 ašaone<sup>24</sup>,

yaṭa<sup>9</sup> awrem<sup>10</sup> vātō<sup>11</sup>-šūtēm<sup>12</sup>,  
 Haoma<sup>16</sup> zāire<sup>17</sup>, vadare<sup>18</sup> jaiḍi<sup>19</sup>;  
 Haoma<sup>26</sup> zāire<sup>24</sup>, vadare<sup>27</sup> jaiḍi<sup>28</sup>.

30. Against<sup>1</sup> the serpent<sup>2</sup>, green<sup>3</sup>, dreadful<sup>4</sup> (and) poison<sup>5</sup>-breathing<sup>6</sup>, smite<sup>13</sup>, O golden<sup>11</sup> Haoma<sup>10</sup>, (thy) weapon<sup>12</sup> for protecting<sup>8</sup> the body<sup>7</sup> of the righteous<sup>9</sup>. Against<sup>14</sup> the murderer<sup>15</sup>, acting-contrary<sup>16</sup> (to the Law), blood-thirsty<sup>17</sup> (and) fuming<sup>18</sup>, smite<sup>25</sup>, O golden<sup>91</sup> Haoma<sup>22</sup>, (thy) weapon<sup>26</sup> for protecting<sup>20</sup> the body<sup>19</sup> of the righteous<sup>21</sup>.

31. Against<sup>1</sup> the unbelieving<sup>3</sup> mortal,<sup>2</sup> the oppressor<sup>4</sup> (proudly) raising-up<sup>5</sup> (his) wicked-head<sup>6</sup>, smite<sup>13</sup>, O golden<sup>1</sup> Haoma<sup>10</sup>, (thy) weapon<sup>12</sup> for protecting<sup>8</sup> the body<sup>7</sup> of the righteous<sup>9</sup>. Against<sup>14</sup> the unrighteous<sup>16</sup> distorter-of-Truth<sup>15</sup>, the soul<sup>17</sup>-destroyer<sup>18</sup>, (who though) bearing<sup>23</sup> in-mind<sup>21</sup> the commandment<sup>22</sup> of this<sup>19</sup> (true) religion<sup>20</sup> (still) never<sup>24</sup> applies<sup>26</sup> \* (it) through (his) actions<sup>26</sup>, (against him) smite<sup>33</sup>, O golden<sup>31</sup> Haoma<sup>30</sup>, (thy) weapon<sup>32</sup> for protecting<sup>29</sup> the body<sup>27</sup> of the righteous<sup>28</sup>.

32. Against<sup>1</sup> the wicked-woman<sup>2</sup>, full-of-wiles<sup>3</sup>, voluptuous<sup>4</sup> (and) lustful<sup>5</sup>, whose<sup>6</sup> mind<sup>8</sup> tosses-about<sup>7</sup> like<sup>9</sup> a wind<sup>11</sup>-driven<sup>12</sup> cloud<sup>10</sup>, smite<sup>13</sup>, O golden<sup>17</sup> Haoma<sup>16</sup>, (thy) weapon<sup>18</sup> for protecting<sup>14</sup> the body<sup>13</sup> of the righteous<sup>15</sup>; indeed<sup>20</sup> (against) her<sup>21</sup> do thou smite<sup>23</sup>, O golden<sup>26</sup> Haoma<sup>25</sup>, (thy) weapon<sup>27</sup> for protecting<sup>23</sup> the body<sup>22</sup> of the righteous<sup>24</sup>.

Lit. "not applying."

## NOTES.

- (1) Kanga: Khordeh Avestā bā Māeni (5th ed.), pp. 333 ff.
- (2) Reichelt: Avestisches Elementarbuch, pp. 388 ff.
- (3) „ Avesta Reader, pp. 1-3 and 94-100.
- (4) Bartholomae: Handbuch der altiranischen Dialekte, pp. 177 ff.
- (5) Mills, S.B.E., vol. xxxi, pp. 230 ff.

*Haoma*.—The word is the same as the Skt. *सोम* and essentially expresses the same idea as in the Veda. But there can be traced in the Av. a twofold conception of the name. In the first place it is the name of a Being or a Divinity occupying a definite place in the Av. Pantheon, and in the second place it is the name of a Plant used in the sacrificial ritual. In our present selection (Yas. IX) the first conception is predominant. The second conception, however, predominates in Yas. X.\* There are other places too in Av. where Haoma is mentioned, notably in Yas. LVII (19-20)† where the former conception is predominant. In one or two other places there is the mention of perhaps another Haoma. Thus in Yas. XI. 7,‡ there is a warrior of that name mentioned, who worshipped *Dravāspa* || and *Aži* and through the help thus secured made captive *Fraγrasyāna* (فراسياب—*Afrāsiyāb* of Shah.), the arch-enemy of *Kava-Husrava* (کیخسروش—*Kai-Khushrū* of Shah.). This Haoma is also mentioned in Shah., but it is probable that he is identical with the Haoma of our present piece. There is a fourth Haoma mentioned in the Av. in Yt. XIII. 116 but beyond his mere name as a holy man there is no further detail given.¶

The Divinity Haoma is mentioned in close connection with Haoma the plant. In fact it would not be too far wrong to say that he was responsible for introducing the Haoma cult among the Aryans, and it is very likely that the plant used at the sacrificial ritual derived its name from him. He is specially distinguished by his epithets *dūraoša* (of far spreading radiance) and is also called *frāñmi* (the Renovator). In another place he is called *yaθrya* (यथिय) —the King; which reminds one of the Ved. *सोमो राजा*. It is notable also that though the majority of the epithets used for Haoma the Divine Being are such as can be only applied to the Plant by a stretch of imagination,\*\* still there are two at least used in Yas. IX. 16 (*zairigaonō* and *nāmyānuš*) and one in Yas. LVII. 19 (*zairi-dōiθrō*) which can only apply to the Plant. But it may be noticed by referring to the text that in the first case both the words could be left out without any injury to the whole, and in the second case the epithet is distinctly disturbing the metre and is palpably a later insertion. In course of time we do find that the plant is coming more and more to the front and the person who introduced it is getting forgotten. It were well if the upholders of the "Personification-theory" would bear this fact constantly in mind.

\* Sel. XIX, Part II. It may be here noted that the Haoma Yašt as used in Z. ritual is made up of both the Yasnas IX and X. † Sel. II, below. ‡ Sel. XX, Part II.

¶ See Yt. IX. 18. (Sel. XXII, Part II).

¶ Modi, Dict.

\*\* For a fuller discussion of this point see Introduction.

1. *hāvanim*—2/1 adj. Note the -i when in Skt. we get -i. This is the rule in Av. for the 2/1 of nouns in -i and -u. "Morning" lit., "the time of the Haoma Sacrifice," *हवनिम्*. From  $\sqrt{hu}$ —*हु*. The day among the Zoroastrians is divided into five periods or *gāns* (in Av. *zanya*—*यन्*) each having a special prayer appropriate to it, and each being associated with certain Powers. These are, beginning with midnight:

(i) *uṣahina*— $\sqrt{uṣ}$ , to shine (cf. *उषस्*)—from midnight till dawn; associated with *Barajya* (Increaser of corn) and *Nmānya* (Lord of the house).

(ii) *hāvani*— $\sqrt{hu}$ —(*हु*)—from dawn to midday—associated with *Sāvayhi* (Increaser of Prosperity) and *Visya* (Lord of the village).

(iii) *rapithwana*—from *ayarə*, day and *piṭwa* middle, (cf. Eng. *pit*),—from midday to 3 P.M. In the last five months of the Z. year this period too is called *hāvani*, sometimes also "the second *hāvani*." This is associated with *Frādaṭ-fēu* (Increaser of cattle) and *Zarētuma* (Lord of the province).

(iv) *uzayeirina*—origin doubtful—from 3 P.M. to sunset; associated with *Frādaṭ-vira* (Increaser of mankind) and *Daṣyuma* (Lord of the country).

(v) *aiwisrūbrəma*—*aiwi* (*अवि*) and *sru*, (*स्रु*)—from sunset to midnight; associated with *Frādaṭ-hujyāiti* (Increaser of all good creation) and *Zarathuštrətəma* (lit., the holiest *Zarathuštra*, i.e. the Supreme Head of Religion).

*ā*—*आ* at, upon, during.

*ratūm*—2/1 m. Note -ū. Time, *रातु*. There is another word *ratu* which means a leader (almost always in the spiritual sense). Kan. thinks that both these have come from  $\sqrt{ar}$ , *अ*, to go. (Dict. pp. 439f.).

*Haomō*—1/1 m. *होमः*. The *visarga* if preceded by *a* is represented in Av. combined with the preceding *a* as *o*. The name is used partly for the *Haoma* plant and sometimes for the *Yazata* (or *देवता*) presiding over the *Haoma* sacrifice. See Introductory note.

*upāit*—3/1 impf.  $\sqrt{i}$  (*इ*) with *upa*, (*उप*)—came up to, *उपैत्*.

*Zarathuštrəm*—2/1 m. The name of the Prophet of Irān has been variously explained by Western scholars from *zaraṭa* ( $\sqrt{zar}$ —*जर*) old and *uštra*, (*उष्ट्र*) camel or from *zaraṭa* (*हरित*) tawny and *uštra*, i.e. either "the keeper of old camels" or "the keeper of tawny camels." Parsi writers rather would like to have the word mean "he who has the golden radiance" \* (*zaraṭa*—*हरित*—golden and *uštra*— $\sqrt{uṣ}$  to shine—radiance). For details of his life, etc., see the various books on the subject notably Jackson's *Zoroaster*.† His date seems to have been now fixed at much earlier than 660 B.C. which used to

\* Lassen and Windischmann translate the name "golden-star."

† The origin of the name is fully discussed in an Appendix in that book, pp. 147 ff.

be given in older works, though Jack. seems to favour the older view. See Introduction.

*Ātrem.* (v.l. *Ātarēm*, *Āθrēm*) 2/1 m.—Fire. Probably the word is connected with **अवर्ष**. The Pers. **آتش** (*ātish*), fire, is from 1/1 *Ātarš*. The Ved. **अनात्र** (later **अनात्रन्**) is also probably connected.

*pairi-yaoždabəntəm*—2/1 pres. pt. par. of *yaoždā* to purify (lit. prepare for worship) witl. *pairi* (**परि**). The *yaoždā* itself is a comp. verb made up of  $\sqrt{yaz}$  (**यज्**) and  $\sqrt{dā}$  (**धा**). The root *dā* is often thus compounded with nouns or with other roots, e.g. *χruždā* (**क्रुष् + धा**) to harden, *ni-χ<sup>o</sup>abdā* (**नि + अप् + धा**) to lull to sleep, *paždā* (**पद् + धा**) to stamp on the ground, *māždā* (**मज् + धा**) to pay heed to, etc. In Skt. there is only one such example of a word with **धा** quotable—**अधा**, though other comp. verbs are not uncommon. See Whit. §§ 1090 ff. The *dā* may have a caus. value. (Jack. A.G. § 692).

*gāθās-ca*—2/3 f. **गाथाच**. The enclitic particle *ca* is always joined on to the previous word and where the visarga (I-E. -s) is at the end of the previous word the Sandhi shows the -s; e.g. *Haomō* (**सामः**) but *Haomas-ca* (**सोमश्च**), *gaθā*—**गाथा**: but *gāθās-ca*—**गाथाच**. The *gāθās* are the oldest portions of the Av. scriptures. They are metrical and are supposed to have been the words of Z. himself. See Introduction and also the introductory notes to the Gāthā selections.

*srāvantəm*—2/1 pres. pt. caus. par.— $\sqrt{srū}$  (**श्रु**)—**श्रावन्तम्** lit. to cause to hear, i.e. to recite. This caus. form, *srāvaya*, is regularly used in this sense throughout the Av. In P. Guj. we have retained the same word **शारवु** e.g. **शारवोर्वाद् शारवा** (to chant the (marriage-) blessings).

*ā-dim* (v.l. *ādem*)—**आ-तम्**—*dim* is an obsolete form for 2/1 of the pron. 3 per. (*təm*). There are several other forms (also enclitic like *dim*) used for the 2/1 of the 3 per. pron. They are *hīm*, *im*. In O. Pers. *sim* is also found. In some Prak. dialects the form **सौम्** or **शौम्** is found.

*perəsač*—3/1 Impf. augment omitted. The augment is more often omitted in Av. than not. **अश्चश्चश्च**.  $\sqrt{perəs}$ , Pers. **پرسیدن** (*pursidan*) to ask.

*kō*—**कः**—who.

*narə*—8/1—**ने वर**. The word is used more in the sense of the Skt. **वीर**.

*ahi*—2/1 Pres. **अहि**—(thou) art.  $\sqrt{ah}$ —**अह** to be.

*yim*—2/1 m.—whom. The form must have been originally \**yəm* (**यम्**) but generally in the neighbourhood of the palatal sounds *y*, *c*, *j* and *ž* the -*m* changes to -*im* e.g. *vācim* (**वाचम्**), *bajina* (**बाजन्**), *drujīm* (**द्रुजम्**), but *drujəm* also is found.

*azəm*—**अश्चम्**—I.

*vispahe*—8/1 m.—of all, of the whole—**विस्वम्**.

*ayəuš*—6/1 m. of *ayhu*, life, creation. There is a variant form of the word *ayhu* also found frequently, namely *ahu* (अहु). The *y* inserted before the *h* is governed by rather complex rules, and in the declension we find both the variants *ahu* and *ayhu* used side by side. So also *vohu* and *vayhu* (वहु). But *Ahura* (अहुर) has only one form.\*

*astvatō*—6/1 m. of *astvaṭ* (अस्थित्) lit. "possessing bones," i.e. the corporeal or material world; always used as opposed to spiritual and referring to things on the physical plane.

*sraēštəm*—2/1 adj. sup.—best, noblest—अहम्. The *ṛ* and *ṛe* of Skt. are regularly represented in Av. by the diphthongs *aē* and *ao*. Cf. the modern London dialect of English which pronounces "laidi" for "lady" and "raud" for "road".

*dādarəša* (v.l. *dādarəsem*)—1/1 pft. *√darəs* (दृश्) to see—इदृशे. I-Av. as also in Ved. the perfect does not necessarily have a past significance. The idea is more that of being परोक्ष, i.e. happening in the presence of the speaker. Note also the long vowel *dā*.

*χ<sup>v</sup>ahē*—6/1 of *χ<sup>v</sup>a*—one's own—अस्व. The *ṣ* of Skt. is represented by *l* in Av. and the *h* by *hva* (G.A.) which becomes *χ<sup>v</sup>a* (Y.A.). The *h* in the *hva* is a strong spirant which makes the transition to *χ<sup>v</sup>a* easier.† Pers *khūd* (khūd) self has the *khva* which is Av. *χ<sup>v</sup>a* (cf. स्वतः).

*gayche*—6/1 of *gaya*, life *√gi* to live. Cf. जीव, *bios*.

*χ<sup>v</sup>anvatō*—6/1 pres. pt. *√χ<sup>v</sup>an*—shining. The gen. here is used almost adjectively: according to strict syntax we should get *χ<sup>v</sup>anvanēm*. The genitive case is used in Av., as also in Veda, very freely in place of other cases.‡ Here *χ<sup>v</sup>ahē gayche* should be in the ins. but both are in the genitive and the *χ<sup>v</sup>anvatō* in the genitive is due to case attraction.

*aməšahe*—6/1 of *aməša*, immortal, undying—अमरतयः; adj. to *gayche*. The equation Skt. *rt* = Av. *ṣ* was first given by Bartholomae, e.g. अमर (× अर्त) —*aša*, मरत्यः—*mašyō*. (Here the *ṣ* for *ṣ* is due to the *y*).

2. *daṭ*—Thereupon—आत् (अत्).

*mē*—4/1—to me—मे (मह्यम्). The *-ē* final is a sign of the older dialect where all final vowels are long. In Y.A. all final vowels except *ō* are shortened. Thus we get in Y.A. the form *me*. The dialect of this piece is about midway between G.A. and Y.A.

*aēm*—1/1—This. Anticipates *Haomō* in the next *pāda*. (Reich. § 569)

*paitiyoxta* (v.l. *paiti-aoxta*)—3/1 aor. atm. *√vac* with *paiti* प्रति—replied. In Skt. it would be par. प्रत्यवोचत्. The atm. form shows, as might be expected, the weak grade with *samprasāraṇa*, cf. उवाच.

*ašava*—1/1—Righteous, lit., "possessing *asha*"—अशवा. Note the short final *-a*.

\* Jack. A.G., §§ 108-129.

† Jack. A.G., § 120.

‡ अमरत्ववाक्ये इति.



*dūraoṣṭō*—1/1. The word is a comp. and various meanings are suggested of its second component *aoṣa*. The first part is *dūra* (दूर) far, wide-spread-ing. *aoṣa* may mean (1) radiance  $\sqrt{uṣ}$  to shine, or (2) sickness— $\sqrt{uṣ}$  to be faint, to be weak, or (3) death—also from  $\sqrt{uṣ}$  to be weak, to faint. Thus the meanings of the compound would be, respectively, (1) “of-far-spread-ing-radiance” (Barth.)\* or (2) “warding off sickness” (Kan.); or (3) “warding off death” (Wolff). All these make good sense and any of them may be the correct one.

*ahmi*—1/1 pres.  $\sqrt{ah}$ —अहि—(I) am.

*ā* . . . *yāsayaḥa*—2/1 imp. atm.  $\sqrt{yās}$  (to desire), with *ā*—desire ar-dently, आशावत्. The Skt. आच् to beg is cognate, and probably इष् (इष्ट) to wish is also connected. Note the equation (*a*)*ṇuḥa* = (अ) स.

*mām*—2/1—me—मां.

*Spitamā*—8 1—A patronymic name of Z. from his ancestor of that name. The genealogy is given thus in Bun. and other works:—

*Zaraṇustra*—*Pouruṣaspa*—*Paetiraspa*—*Aurvat-aspa*—*Hqecat-aspa*—*Ca-ṣṇuṣ*—*Paetiraspa*†—*Haridarṣna*—*Haridar*—*Spitamā*. The name of *Spita-mā* was used as a family name by his descendants; hence Z. is often called *Spentamāna*. The meaning of the name seems to be—“the holiest, the noblest” from  $\sqrt{spi}$  (वि) to be white, to be pure (Kan.), hence it may be translated by the Skt.  $\times$  चित्तम (= चित्तमन).‡

*frā* . . . *hunvayaha*—2 1 imp. atm.  $\sqrt{hu}$  (हु) with *frā* (प्र)—प्रवृत्त Press out.

*χ<sup>h</sup>aratō*—4/1 of *aratō*—for drinking. A verbal infinitive. The meaning is the same as the Skt. पीतये.  $\sqrt{\chi^h ar}$  (*hvar*) to eat. Cf. Pers.  $\chi h r a d$  (*khur-dan*) to eat.

*aoi* . . . *stūdi* (v.l. *avi*, *ai*, *ave*)—2 1 Imp. par.  $\sqrt{stū}$  (स्तु) with *aoi* (अभि)—praise अभिस्तुति (Ved., later °वि). *aoi* is spelt elsewhere as *awi*, *aiwi*, *aibi*, etc. The ending -*di* is I-E. and is found in Veda—Grk. -*θi*—later Skt. वि. The -वि survives in the later यवि.

*staomaine*—7/1 of *oman*—in (a) hymn of praise (Kan.). कौमनि. Reich. takes it as a dat. inf. and trans. the sentence; “praise me that I may be praised.”

*yaṇa*—just as—यथा—Note the final -a.

*aparaciṭ*—1/3—others—अपरचित्. The enclitic -*ciṭ* is added more often in Av. than in Skt. and to a greater variety of stems, cf. *azem-ciṭ*, *taē-ciṭ* (below 22), etc.

*Saoḍyantiō*—1/3 fut. pt. par.  $\sqrt{śu}$  to work, to do good, to worship,—

\* Hb. air. D., but in Wb. he supports the third interpretation.

† Note the element -*aspa* in these names, implying that it was a family of warriors.

‡ *Spina* and *Spenta* are cognate. See below 22.

𑀧𑀸 ( ? )—*Saošyant* is the name given to an order of Beings who appear in the world from time to time to fight the evil and to re-establish the law of *Aša* (Righteousness) in the world. The sense is not restricted to the future alone but may refer to the past as well. Hence the word may be used, as here, in the general sense of "those who work for the good of humanity," i.e. Prophets and Teachers of the Law. In a stricter sense, especially when used in the singular, the name denotes a special Teacher who is to appear in the future and re-inaugurate the golden age, somewhat like the *Kalki-avatāra* of the Hindus. This *Saošyant* is said to be the seed of Z. who is to be born in the future.\*

*stavān*—3/3 subj. par. स्तवान्—used in a general sense in a relative clause—did praise. Reich. takes the word in the sense of the future taking *Saošyantō* literally in the future sense translating *stavān* as "shall praise thee."

3. *nāmō*—Salutation—नामः

*Haomāi*—4/1—to Haoma—होमाय

*kaša*—1/1—a variant of *kō*, who. The word occurs also as *kas*, or *kaš* when used in a compound or with enclitics, e.g. *kasnū*, *kaste*, etc. The *kaša* *θwām* seems to be a similar use though *θwām* is not enclitic. The -a inserted is merely to ease the pronunciation.

• *paoiryō*—1/1—first, almost used adverbially. पूर्यः

*mašyō*—1/1—mortal—मर्त्यः

*astvaiθyāi*—4/1 f.—material—अस्थिवत्यै

*hunūta*—3/1 impf. atm., augment dropped. Worshipped, lit. pressed out. Note the atm. In the Av. the atm. is used far more frequently in its original sense than in Skt., the sense namely, of the subject of the verb, profiting by the action (cf. the "middle voice" in Grk.). Another point to note is the long -*nū* where the Skt. would show the short vowel—अनुनुत. This is due to the strong stress accent in Av. which developed in place of the original pitch accent of the I.-E. Ursprache, which latter has been preserved almost intact in the Vedas. The Av. even in the earliest period tended to have the stress-accent shifted to one fixed syllable, viz. the penult, hence the long -*nū* in the present case.

*gəθyāi*—4/1 of *θi* f.—for (the sake of) the world. *gi* (cf. *gayehē* above). Pers. گیتی (*giti*) world.

*kā*—1/1 f.—what? का.

*ahmāi*—4/1—to him—अहमे.

*ašiš*—1/1 f.—blessing—आशीः Note the quantity of the vowels which very often do not quite correspond between Av. and Skt.

\* Modi. Dict., under *Zarathuštra*, also *Saošyant*.

*erendvi*—3/1 pass. aor.  $\sqrt{ar}$ —to give, to grant—was granted. The Skt. word *अर* is connected with this. This is a special form of the aor. See Whit. §§ 842 ff., Reich. § 232.

*ciṭ*—1/1 n. a variant (palatalised \*) of *ka*—What? The m. form is *ciṣ* which is found in the Veda in the phrases *काकिः* and *ककिः*. The *ciṭ* shows the final *-ṭ* after analogy of *yaṭ*, *taṭ*, etc. Cf. Lat. *quid*. Skt. shows the *ciṭ* only as the indefinite enclitic particle in *ककिन्*, etc.

*jasat*—3/1 aor. augmentless.  $\sqrt{jas}$ —to come—came, accrued. The root is connected with the Skt. *जस्*.

*āyaptm*—2/1 n.—profit.  $\sqrt{ap}$  (*आप्*) to obtain with *ā*—*आप्तम्*. The *-y-* is euphonic to avoid the hiatus.

4. *Vivāphā*—1/1 of *Vivāphvaṭ*—*विवस्वन्*—Father of *Yimā* (*यम*) and grandson of *Hoshang*, who was the grandson of *Gaya-Maretan* the first human being. In the Veda also *यम* is called *वैवस्वन्*. The name is also written *Vivāphana* or *Vivāphuṣa*.

*hā*—1/1 f.—this, *हा*.

*taṭ*—1/1 n.t.—this, *तत्*.

*yaṭ*—conj., exactly as in Skt.—namely, that.

*hē* (v.l. *hi*)—8/1 of the dem. pron. enc.—his, *हस*. There is a variant *hē* also found in Av. Cf. Prāk. *he*. See below 28.

*puθrō*—1/1—Son, *पुत्र*.

*us-zayula*—3/1 impf. atm.  $\sqrt{zan}$  (*जन्*) to be born, with *ut*, augmentless—was born—*उज्जायन्*.

*yō*—1/1 rel. pron.—who.

*Yimō*—1/1—*यम*:. The names in Av. and Veda are identical in every respect. Literally it means a twin, probably because there is mention of his twin sister *Yamī*, though in the Z. literature she is not mentioned till much later. This is evidently an old Aryan legend of the first progenitors of mankind. *Yama's* rule was the golden age of the world (cf. Ven. II, Sel. X below). But he was also the first human being who died and after his death he became the ruler of the dead. Cf. RV. X. 14.

*χšaētō*—1/1—Ruler.  $\sqrt{χši}$  (*श्*) to rule. *Yima* always has the title *χšaēta* added to his name and this full name *Yimō-χšaētō* (*Yima the King*) has given the Persian name *جمشید* (*Jamshid*) found in Shah. The O. Pers. form of *χšaētō* is *χšāyathiya* found constantly in the Cuneiform Inscriptions, where also it means King or Ruler.

*hwaθwō*—1/1 adj.—Magnificent—*हु* (*हु*) and *vāθwa* prosperity (from  $\sqrt{van}$  to win, to conquer, to protect, to prosper). The word may mean "possessing great prosperity or magnificence" or "possessing large flocks."

\* Owing to the palatal vowel *i*, by the law of Collits.

or "having a large retinue" (Kan.). It may also mean "the good protector" (हृत्पथ).

*χ<sup>v</sup>arənaṇvhaśtəmō*—1/1 sup. of *χ<sup>v</sup>arənaṇhvant*—most illustrious, most resplendent. Lit., most possessed of *χ<sup>v</sup>arənaṇh* ( $\sqrt{\chi^v ar}$ — $\chi^v ar$  to shine). This *χ<sup>v</sup>arənaṇh* has almost exactly the same sense as the  $\chi^v ar$  of Skt. literature. The words  $\chi^v ar$ ,  $\chi^v ar$ ,  $\chi^v ar$ , Lat. *sol*, Grk.  $\eta\lambda\iota\omega\varsigma$ , Pers.  $\chi\text{or}\acute{e}h$  (*khoreh*),\* are cognate.

*zātānām*—6/3 of p. pt. of  $\sqrt{zan}$  (जन्) to be born—Of those born, i.e. of created things—जानानाम्.

*hvarə-darəśō*—1/1—Comp. of *hvarə* the sun and *darəśa* appearance—having the appearance of the sun. Note the retention of *hv* in this word.

*mašyānām*—6/3 of *mašya*—Of mortals, among mortals—मर्त्यानाम्.

*yač*—1/1 n. rel. pron.—This refers to *Yima*. In Av. the neu. rel. pro.\* is often used for all genders and numbers as a sort of general relative. (Kan. A.G. § 604).

*kərənaot*—3/1 impf. augmentless of  $\sqrt{kar}$  to do—made. In the Av. as in Veda the  $\sqrt{kar}$  (कृ) is used in the कृ class. (कृ) कृषीत्

*aīṇhe* (v.l. *aīhe*, *aṇhe*)—6/1 of dem. pro. m.—his (own)—अहम्. The regular G.A. form is *ahyā* and in Y.A. *ahe* for the m. The form *aīṇhe* is formed after the analogy of the fem. *aīṇhā* (अह्नाः) where owing to the epenthetic *i*, the *ṇ* change to *ñ*. The two nasals *ṇ* and *ñ* are hard to distinguish in pronunciation and in actual practice are not sounded differently. The *ṇ* is the guttural nasal = Skt. ण् and the *ñ* has a slightly palatalised value and occurs with an *i* or *e*, i.e. with palatal vowels. Sometimes however mss. show wrongly the *ñ* even when the palatal vowel is dropped, e.g. *aṇhe*, *aṇhā*, etc. Note also the reflexive sense of the dem. pron. when referring to the subj. of the principal sentence.†

*χšaθrāda*—5/1 of *χšaθra* (अश्व) —Power, rule, kingdom. The form of the abl. ending *-āda* is peculiar to Av. This is really made up of the regular ending *-āṭ* + *ā* (a postposition) which when joined together give *-āḍā*, subsequently *-āda*. Skt. अश्वदा = अश्व + दा. But the postposition *ā* was invariably used with the abl. form, especially if it had a sense other than the regular abl. sense of "from." Thus the *-āda* became a regular ending for the abl. by the enclitic postposition *ā* being incorporated with the original ending. Another point to note about the abl. ending is, that the *-āṭ*, which originally, as also in Skt., belonged to the stems in *-a* (अ) only, was in the Av. extended to all nouns, thus completely replacing the original, I.E. *-as* (अस्).|| The sense of the abl. here may be taken as (1) referring to space, "in his kingdom," (2) referring to time, "during his rule," or (3) causal, "owing to his rule."

\* The Per. word means  $\chi^v ar$ .

† Kan. calls the *yač* "the relative particle."

‡ Reich. § 568

|| Jack. A.G. § 228.

*amarəšanta* (v.l. *amərəšanta*, *amarəšinta* Kan.)—2/2 fut. pt.  $\sqrt{\text{mar}}$  (मृ) to die with negative prefix *a-* (अ)—undying, immortal.—अमरिषणा (Ved.).

*pasu-vira*, a *dvandva* comp., 2/2—animals and men—पशुविरा (Ved.).

*aphaošəmne*—2/2 pres. pt. atm. f. of  $\sqrt{\text{huš}}$  (युष्) to dry up with negative prefix *a-* not drying up, ever fresh—अयुष्मनाये

*āpa-urvaire*, a *dvandra* comp. 2/2—waters and vegetation. The original words are *āpa* and *urvarā*. *āpa* is Skt. आपः water, but in Av. it is used in all numbers. The word *urvarā* corresponds to Skt. उर्वरा, but means vegetation. The Pers.  $\text{اور}$  (*urvar*) tree is a derivative. The Lat. *arbor* also seems to be a cognate.

$\chi^v$ *airyān*—3/3 opt. par.  $\sqrt{\chi^v}$ *ar*—to eat (Kan.). They (i.e. the people) might eat. Kan. takes this to be an independent sentence. Reich. however takes  $\chi^v$ *airyān* to be an inf. 2/1 object of the verb *kərənaot* and compares the sentence with the Vedic construction where the inf. is used as obj. of the finite verb, e.g. अग्निं दधितवा अपयन्तः\* Reich. translates “made for feeding.”

$\chi^v$ *arətam* (v.l. *təm*)—2/1—Food—cognate object of  $\chi^v$ *airyān*.

*ajayamnam* (v.l. *ajyannam*)—2/1 Pres. pt. atm.  $\sqrt{\text{jyā}}$  to decay, to be exhausted (cf. Skt. जिगानि)—Inexhaustible.

5. *χšaθre* (v.l. *θrahe* evidently due to attraction of the two genitives on either side) 7/1—In the kingdom or during the rule.

*aurvahr-* 6/1—Illustrious, renowned.  $\sqrt{\text{ar}}$  to be noble. Skt. आर्य is connected.

*nōit* . . . *nōit*—neither . . . nor. *Nōit* by itself is much stronger as a negative and may be rendered “never.”

*aotam*—noun, 1/1 n. —Cold (cf. Av. *aodar*—cold, Skt. अघः in the sense of cloud in the Veda).

*āpha*—3/1 pft.  $\sqrt{\text{ah}}$  (अह) to be—There was, आह.

*gar.mam*—noun 1/1 n.—Warm, गर्मम्, θέρμος

*zaurva*—1/1 f.—note the shortening of the final *ā* of *zaurvā*. Old age—जरा.

*mərətyuš-*—1/1 m.—Death, मरत्युः

*araskō* (*āπ*)—1/1—meaning is doubtful as it is used only in one other place† besides. Probably it means envy.—Pers. رشک (*rashk*) envy. Is ईर्ष्या connected? Barth. (Wb. 187) says that though derivation and tradition agree as to the meaning envy still the meaning “illness” would suit the context better. He thinks *yaskō* might have been the original reading.

\* RV. VII. 21. 5; Reich. § 690.

† Yt. XV. 16, which is exactly the same passage.

*daēvo-dātō*—1/1—Comp. of *daēva* demon and *dāta* p. pt. of  $\sqrt{da}$  (दा) to create—created by the demon. The word *daēva* is the same as the Skt. दैव,  $\sqrt{div}$  (दिव) to shine, but the meanings are opposite. Similarly we find *Ahura* and अहुर the same philologically but with opposite meanings. This points to a period of Indo-Iranian unity which was later disturbed by some religious quarrel. In fact the names of a great many Hindu deities are used for demons in *Av.* and *vice versa* in the *Veda*. It is however remarkable that अहुर in the oldest *Veda* has got the good sense while *daēva* is nowhere thus used in the *Av.*\*

*pancadaśa*—1/2 adj.—fifteen (years old), referring to the *pi.a-puθras-ca* (पिता पुत्रश्च —father and son. The age of 15 was considered to be the age of the first blossoming of youth in ancient Iran hence the word implies “in the first bloom of youth.”

*fracarōiθe*—3.2 subj. ātm.  $\sqrt{car}$  (चर्) to move with *frā* (प्र)—move about. \*प्रचरेथे

*raodaēša*—7/3 (*raodaēšu* + *ā*). The *ā* is a postposition (= in) amplifying the sense of the loc. See above *xšaθrāda*. The word *raoda* ( $\sqrt{rud}$ —वृध—to grow) means growth, stature, when used in plu. it means appearance, form. In appearance.

*kataras-ci*—*ci*, as in Skt., is indefinite in sense. *katura* (com. of *ka*) means one of the two (Gk. *πότερος*—कतर—either of them, i.e. both of them. This word is evidently a later addition made in order to emphasise the sense fully, as it does not fit in with the metre.

*yavata*—As long as—यावत्.

*xšayōi*—3/1 acc.—Ruled—(अ)कथत्.

*Vivayuhātō*—6.1—Of V.—विषयतः

6. *butyō*—1/1—Second—द्वितीयः

7. *Āncyō*—1.1.—The father of *Θraētaona*. In *Veda* the name is found as आपय, in *Pah.* as *Āspiyān* and in *Shah.* we find it as أبین (*Ābtin*). He was famed for his great wealth because he has always the epithet “*pouru-go*” (पुरुगुः possessing many cows)† given him in *Pah.* books.

*visō*—6.1 f. of *vis* family—विशः

*sūrayā*—6/1 f. valiant—सूरायाः

*Θraētaonō*—1/1. This name is found in *Veda* as चेतान with the surname आपय added (RV. I. 158. 5.). This personage is also mentioned in the *Veda* as having slain a three-headed monster and delivered the cows, though later on this exploit has been transferred to *Indra* (RV. X. 8. 8.). The *Veda* moreover in other passages uses the name चित आपय for the same personage.

\* Haug, pp. 267 ff. See also Introduction.

† Another epithet of his is *purtora*, possessing many bulls (cf. *taurus*).

But the *Orta* of Av. is a different person belonging to the family of *Sāma* who was the father of *Kərəsāspa* (see 10 below). The name *Orāštaona* occurs in Shah. as فریدون (*Faridūn*) the son of آبئین (*Ābtin*). The change of the spirant *θ* of Av. to ف (*f*) in Pers. is paralleled by the change of Grk. *θ* to the Russ. *ѣ* (*Filā*) e.g. Θεόδωρος—Russ. *Feodor*.

8. *janaŋ* (v.l. *zanaŋ*)—3/1 impf. *jan* (*zan*)—𐬨𐬀—to slay. (𐬨𐬀𐬨𐬀𐬨𐬀).

*Azim-Dahākəm*—2/1—The name is invariably in this double form. This was a three-headed monster destroyed by the hero *Orāštaona*. The full name survives in Pers. as اژدها (*azhdahā*) a great snake, a python. The first part *Aziš* is the Skt. अश्विः—Grk. ὄφις, a snake and *Dahāka*—biter, stinger, *dah*—𐬢𐬀 (𐬢𐬀𐬨𐬀)—to bite, to sting. Only the second half of the name is used in Pers. and becomes ذحاک (*Zohāk*) of Shah. He had the title بیست‌هزاراسب (*biwaraspa*) (lit. of 10,000 horses). The Shah says that he was the son of a good man of the royal family and was brought up in the ways of godliness and religion. He was also a master of all the arts and crafts of his day. But he came under the influence of the Evil One who, disguised as a cook, entered his service, and soon became the prime favourite of the young Prince. Once as a boon the Evil One obtained permission to kiss his master on the two shoulders. Thereupon two black snakes came out of *Zohāk*'s shoulders and they could not be cut away. The Evil One hereupon again appeared in the guise of a doctor and said that the serpents should be fed daily with the brains of men. From that time onwards *Zohāk* grew in power and went on from tyranny to tyranny. He slew his own father and took lead in the revolt against Yima. Ultimately he usurped the throne and ruled over Irān. His rule was an iron rule and very harsh. But people had to wait 1000 years, all but a day, till the champion *Faridūn* arose against *Zohāk*. After a hard struggle *Zohāk* was captured and bound alive to Mount *Damāvand*.

*θri-zafnəm*—2/1—with three jaws—The word *zafan*, *zaf* (*jap*), 𐬨𐬀 to gape, is used only for the *daēvas* or their creation. Corresponding to words used for ordinary or good people, i.e. the creation of the Good Spirit, the "*ahura*" words, there is a whole series of "*daēva*" words in Z. literature. This custom continues even to-day among the Parsis, e.g. 𐬨𐬀𐬨𐬀 to sleep, but the "*daēva*-word" is 𐬨𐬀𐬨𐬀𐬨𐬀; 𐬨𐬀𐬨𐬀 to eat and 𐬨𐬀𐬨𐬀𐬨𐬀 and so on through a whole series. In German there are a few such pairs of words, e.g. *Mund* (mouth) but *Maul* (used for animals).

*θri-kamərədəm*—2/1—The *daēva*-word *kamərəda* means head. Skt. \*कम्परेन् (= कुम्परेन्) on analogy of कम्परे, कम्परे the inter. pron. being used in the sense of contempt. Kan. in his Dict. gives another derivation, *kamera* empty space (cf. Lat. *camera*) and 𐬨𐬀 (𐬨𐬀) to enclose, hence meaning lit. an empty head.\*

\* See also Barth, Wh. 440.

*ṣvas-ašim*—2/1—*ṣvas* six (षष्—Grk. ἑξ—Lat. sex) + *aši* eye (अक्षि), a *daēva*-word. These three words of course refer to *Dahāka* and the two serpents growing out of his shoulders.

*hazagrā-yaoṣṣtīm*—2/1—of a thousand wiles. *hazagrā* thousand, Pers. هزار (hazār), सप्तसहस्र; *yaoṣṣti*—युष्मि—art. *Dahāka* was very learned in the arts and sciences of his day and hence this epithet. It is not used in any special *daēva*-sense because in another place we find a blessing uttered in these words: *hazagra-yaoṣṣtyō bavāhi yuṣa Aždōiš Dahākāi aya-daēna* (be thou learned in a thousand arts like *Azhi-Dahāka*, the follower of the wicked faith) Yt. XXIII. 3.

*aš-aojapṭem*—2/1—possessing much power *-aš*—is a prefix used often in the sense of very or excessive, like the Skt. अति; it is often spelt also *aš*.<sup>\*</sup> *aojapṭ*—अजिष्—power. *Dahāka* had obtained the power by *tapas* but had misused it like *Rāvaṇa* and other demons of mythology.\*

*daēvim*—2/1—devilish—देवीम.

*drujəm* (v.1. °jīm)—2/1 f.—This is the root-noun, *druj*—to oppose, hence opponent, enemy; द्रुज्. Hence it means the Arch enemy and all his creation. Modern P. Guj. द्रुज्.

*ayəm*—evil, अयम.

*gaēθavyō* (v.1. °vayō)—The suffix is a variant of °byō (भ्य); 4/3 of *gaēθā* creation. The भ् of Skt. is often represented in Av. by *w* and sometimes by *b* and the *b* and *v* interchange (ववथोरभेः).

*drvantəm*—2/1 pres. pt. √*dru* (द्रु) to run away. Lit. running away, later used specifically for one who runs away from the Law of God hence an infidel, unbeliever (Kan.). It is used in exactly the same signification as the Skt. word दुष्ट or the Christian word *heathen*. In P. Guj. it survives as द्रवन्द् or द्रुवन्द्.

*fraca-kərəntat*—3/1 impf. par. √*keret* (करन्, कर्न्) to cut and *fraca* (फ्राच्) forth or out. When used as a *daēva*-word it means to create; the idea being that the *daēva* creation is not properly finished but is as it were hewn out anyhow and misshapen monsters are the result.

*Apō-Mainyuš*—1/1. The Evil Spirit; lit., the destroying spirit *apra* (√*apay* अप् to decrease, to ruin, to destroy) and *mainyu* (√*man* मन् to think). Per. اهریمن (Ahriman). God, Ahura-Mazda, has created two spirits, the Good Spirit (*Spənto-Mainyuš*) and the Evil-Spirit (*Apō-Mainyuš*). They are both of equal power and they are to be in eternal opposition to each other. From this eternal opposition proceeds all evolution. See Gāθ. Ahu. XXX (Sel. XXIV). This is the so-called "Dualism" taught by Z.; but they who call the faith Dualistic forget that Z. has distinctly stated that



Ahura-Maza is above them both.\* This Dualism reminds one of *पुरुष* and *प्रकृति* of the Sāṅkhyas, while Ahura-Mazda above them both is comparable to ईश्वर in the Yoga philosophy.

*avi*—against—*अवि*.

*yām* . . . *gaēhām*—The rel. here has almost the sense of the dem. or of the def. art.

*mahrkūi*—4/1 inf. *marac* (मरच्) to twist, to torture, to ruin (cf. Guj. मरचकुं)—In order to torment or to destroy.

*Ašahe*—6/1—of *Aša*. *Aša* (neu.), *अश* orig. meant Law or Truth, the Divine Order in Creation, somewhat like the conception of *धर्म* in India. In fact *Aša* meant to Irān what *धर्म* meant to India. In some places the *Aša* has been personified as a Divinity who occupied a definite place in the Divine Hierarchy. He is then called sometimes *Aša* and sometimes *Aša-vahišta* (later *Arlibeshā*). He leads the creation of the Good Spirit against the *Druj* and the forces of *Agro-Mainyūš*. See Introduction.

9. *Ōritō*—third—*अनोरि*:

10. *Ōritō*—The son of *Sāma*. His son *Kərəsāspa* was much more famous and the latter is known in Pahl. looks as *Sāma* also. *बिन* of the *Vēdas*, *अत्रि* (*Atrī*).

*Sāmanām*—plu. indicating family as in other I.-E. languages. This *Sāma* is not to be confounded with the *Sām* of the Shah, the son of *Nariman* and the grandfather of *Rustam*. Both these were connected according to Bun. but the exact connection is not given.†

*sarīsto*—the most powerful—the most prosperous—*सर्विष्ट*:

*puira*—1 2—*पुत्रा* (Ved.).

*us-zayōiše*—3 2 aor. pass.—(two) were born.

*Urvāxšaya*—A son of *Ōrita*. He was a religious teacher and famed for his great wisdom. (See Yt. XXIII.) He was slain by a foe called *Hitāspa*, and in order to avenge him, his brother *Kərəsāspa* invoked *Rāma Yazata* and succeeded in slaying *Hitāspa* (*Rāma* Yt. and *Zamyād* Yt.). *Kərəsāspa*—The name is philologically the Skt. *करोश*. He is the greatest hero mentioned in the Av. His name occurs in many places. He belonged to the *Sāma* family and being the greatest among them was often distinguished as “the *Sāma*” (Pahl. *Zand-i-Vohuman* Yt.). He has been remembered as having preformed many wondrous deeds, for, like a true knight-errant, he used to wander about eager for adventures and for relieving human suffering. Among his most notable deeds may be mentioned: (1) the slaying of the horned dragon as described here; (2) the slaying of his brother's murderer; (3) vanquishing the monster *Gandarva* (*अन्धर्व*?) who lived on the

\* The later Z. literature sometimes identifies Ahura-Mazda with the Good Spirit (Ven. I. 7).

† Modi, Dict. S3ma.

ocean *Vourukaša* after invoking the *Yazota* of the waters (*Ardisūr Yt.*); (4) annihilation of a family of nine outlaws (*paθan*), on account of which his spirit\* is invoked in *Farvardin Yt.* to protect people from highway robbers. His dead body is said to be surrounded by 99,999 *Fravašis* (holy spirits) because there is a prophecy that he will rise again to slay Aži Dahāka (داحاک) when he comes up again to oppress the world; thus K. is to be the inaugurator of a new era of peace and prosperity.† Throughout the ancient literature of Persia both Av. and Pah. K. is mentioned with high praise and reverence. But strangely enough Firdausi in the *Shah.* mentions him only incidentally and a few times (کیشاسپ Kershaspa). The real hero and ideal of Shah. is Rustam who performs deeds comparable to those of the avestic Kərəsāspa.

*kaēšō*—Teacher. By a transference of meaning the word often means the matter taught, i.e. religious writings, holy chants, scriptures. And by a further transference the word means "religion" itself as in *Ahura-kaēša*, *paoiryō-kaēša*, etc. Reich. derives it from *kaēš* to teach, which is connected with *ci* (चि), but Barth. disputes this (Wb. 813). Kan. (Dict.) derives it from *aiti* + *caš* (अतिवद्) to perceive or study closely. This seems probable, but reminds one of the popular derivation of *अवि* (a seer) from *दृश्* (to see).

*anyō . . . anyō*—the one . . . the other. अन्यः

*dātō-rāzō*—This has been explained variously but there is no essential difference between the ultimate interpretations. Reich. derives this from *dāta* law (something fixed—*dā*, दा i.e. दान), and *rāzō* from *rāj* to shine or to arrange. Hence either "a brilliant judge" (धर्मराज ?) or "an arranger of law." Barth. (Hb. air. D.) takes it to mean a giver (*dātō*—दान) of religious law; *rāzō* according to him would mean religion. Mills translate "an upright judge." Kan. translates "one who points out the path of justice" or "a great lawgiver."

*uparō-kairyō*—Excessively energetic—a superworker. From *upairi* (उपरि) and *kairya* (कार, क) worker (cf. Guj. करवैद्यो).

*yava*—youthful—युवा The word is found also as *yvan*.

*gāšus*—possessing long curly hair, a characteristic of K. and used constantly as an epithet for him. Per. گیسو (*gisū*) curly haired. Cf. the epithet केशव.

*gadavarō*—mace-bearer, i.e. a warrior. The older form is *gadabarō*—\* गदाधरः (गदाधरः) note that Skt. ग is regularly found in G.A. as b, in Y.A. as b or v and sometimes irregularly as v, as here. Cf. अग्नि = G.A. *aibi*, Y.A. *aiwi* or *aibi* and often too *aivi* and still further corrupted to *aoi*. See also *srvarēm* below.

\* *Fravāši*.  
mentioned in *Bakman Yt.*

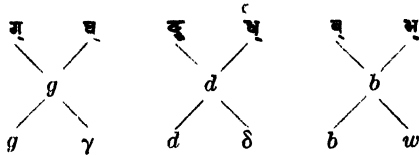
† Just as *Θraētaona* had done in the past (see above, 8). This prophecy is

11. *sr̥vareṃ*—horned. The word is originally a compound *sr̥ū* + *bara* = *स्रुवर्*. This also illustrates the irregular representation of Aryan *bh* by Av. *v*. There are no true mediae aspirates in Av. In G.A. they are all deaspirated while in Y.A. a series of spirant sounds (*γ*, *δ*, *w*) are developed to represent the original aspirates. But there has been a good deal of crossing and overlapping. The development can best be seen in the diagram below:\*

Aryan (= Skt. also)

G.A.

Y.A.



*aspo-garēṃ*—horse-devouring. *√gar*—*गृह्* to swallow.

*nar̥-garēṃ* (v.l. *nara*<sup>o</sup>, *nare*<sup>o</sup>)—man-devouring. In the declension of the stem *nar-* (*नर*) we often find the base *nar-* (Reich. § 361). The second *a* is evidently epenthetic in origin occurring in G.A. forms having the terminations beginning with *b* (I.E. *bh*), e.g. *nar̥byō* (*नरभ्यः*). In Y.A. the form would have been *narō-garēṃ*.

*višavantēṃ* (v.l. *višō*<sup>o</sup>, *viš*<sup>o</sup>) poisonous—*विषवन्तम्*. Cf. Grk. *íos*, Lat. *virus*.

*zairitēṃ*—yellow—*हरितम्*.

*viš*—1/1 n.—Note that in Skt. the word is transferred to the *-a* declension.

*araṇḍaṭ*—One of the few cases where the augment is retained. *√raod*: *ḍ*—*वृध*—to grow, lit. grew, i.e. spread.

*ār̥štyo-bar̥za*—1 l or 3/1 of *zagh* neu.—To the height of a spear. The Pah. trans. says *asp-bā-lūk*, i.e. to the height of a horse, which as Barth.† remarks comes to about a spear's height. The Skt. trans. of Nair. gives *वृद्धमुद्धुम्बम्* which seems to have misled Kan. into translating "to the depth of a thumb." With *ār̥štya* cf. Skt. *अर्द्ध*; *bar̥za* is height *√bar̥z* (*वृध* a variant of *वृध*) to increase.

*ayaṇḥa*—3 l of *ayaṇḥa*—kettle. Lit. iron or metal. *अयसा*. Cf. Lat. *aes*. Goth. *aiz* (bronze).

*pitūm*—food. *पितु* (Ved.) also means nourishment or food.

*pacata*—3 l impf. atm.—*पचयन्*. Note atm.

*rapitwinēṃ*. See note on *hāvani* above, 1.

*zrvānēṃ*—2 l m.—Time. The word is probably connected with *χρόνος* (*\*χρόνος*). The word has been borrowed in Arm. *zruan*, Pah. *zrvān*. Mod. Per. *زمان* (*zamān*) is a derivation through Pah. In Y.A. we often get the phrase *zrvāne akarane* "time without end." This has become a charac-

teristic feature of later Z. cosmology, which may in some respects be compared with that of the unknown and unknowable परब्रह्म of Vedānta philosophy. See Introduction.

*tapsat-ca*—3/1 impf. √*tap* तप—grew hot. Cf. Lat. *tepsco*, Pers. پسیدن (*tapsidan*) or تفسیدن (*tapsidan*) to be heated.

*hō*—ः here used as a def. art. Barth. (Wb. 1719) notes that this demonstrative continues the preceding relative clause (*vim upairi* K. . . . etc.) with which this clause is co-ordinated.

*mairyō*—serpent—मारः (Kan.)—Per. مار (*mār*) serpent. Reich. following Barth. translates “scoundrel”. √*mar* to destroy.

*χ<sup>tsa</sup>t-ca*.—3/1 impf. √*χ<sup>ts</sup>* is—खिद्—sweated. Kan. takes it as equal to Skt. खद् and translates “hissed”; but this is not very probable.

*frūnš*—adv. forth, away प्राक्.

*frasparat*—3/1 impf. √*spar* (स्फुर) with *frā* (प्र)—sprang away—प्रास्फुरन्. Cf. Grk. σπάρω, Lat. *speruō*.

*yacšyantiṃ*—2/1 f. pres. pt. √*yah* (यश्) to boil—boiling.

*āpəm*—Note the sg. number as distinguished from the Skt. आपः always plu. The gender however is fem. in both.

*parāṅhāt*—3/1 subj. atm. √*ah* (अश्) to throw with *parā* (परा). For the subj. used for impf. see Reich. § 189 and note 1 (p. 95) and § 631. The reason for the sub. here seems to be the relation of cause and effect between *frasparat* and *parāṅhāt*. But in other cases the falling together of these two forms seems to be partly phonetic and partly syntactical.

*parāš*—adv. पराक्—away, aside, in another direction.

*tarštō*—1/1 ppt. of √*θrah*—वश्—frightened—वस्तः—Cf. Grk. τρέω, Lat. *terreo*.

*apatacat*—3/1 impf. √*tac/k* with *apa*—Fled away. Ved. तपि, Pers. تاختن (*tākhtan*) to attack, to gallop.

*nairē-maṇā*—Of heroic soul—नरमणाः नर here is to be understood as वीर.\* In Shah. the word is used as a proper noun—نریمان (*Narimān*) the father of سام (*Sām*) who was the father of ذال (*Zāl*) and the grandfather of رستم (*Rustam*).

12. *tūiryō*—fourth—तुरीयः (see *āxtūirim* below 14).

13. *Pourušaśpō*.—The father of Z. His name seems to signify according to Barth. “having gray horses” (Barth. compares वषव, वशि(र्)श्च, Per. پیر *pīr* old).† The *-aspō* as a part of name is very common in ancient Persia (cf. Z’s genealogy under Spitama above, 2) and probably indicated

\* Cf. also *ko nare nāi* ? in 1, above.

† Wb. 908.

a warrior (*Raθēštār*). The derivation commonly accepted however is that indicated in *Vištāspa Yt.* 2 and *Yt.* XXIII. 4. "*Pouru-aspəm bavāhi yaθa Pouruśaspəm* (Be possessed of many horses like P.).\* P. lived on the banks of the river *Darəja* at the foot of a mountain (*Ven.* XIX. 4).† This is all the information found in Av. regarding P. But Pah. has some more details. According to Bun. and other works he was the son of *Patiraspā* and had a brother named *Arāsti*. He married *Duydā*, the daughter of *Frahimrava* of the family of *Zaviši* (also *Ven.* XIX. 6)† and Z. was their only child. The family of P. traced descent from *Spitamā* as seen above and *Spitamā* himself was a descendant of a younger branch of the Royal house of *Θraētaona* (*Faridūn*) :

*Spitamā—Vaēlīšta—Ayūzəm—Rajašne—Durāsrum—Mainynš-ciθra*  
(*Minūchehr—مینوچه‌ر*)—*Airyava* (*Irach—ایرآخ*)—*Θraetaona* (*Faridūn—فریدون*).

*tūm—thou—تو.*

*us-zayəŋha*—2/1 impf. atm. Thou wast born, उदजायथः. The ending is -*ŋha* (\*-*ha*), cf. Grk. -*σo*. This is a rare form.

*ərəzō*—8/1. O Righteous (One) Kan.—(ॐ)<sup>x</sup> ॐ: Barth. ‡ takes it as an adv. and trans. "truly," "in very deed" (like the Skt. ॐ) and regards it as a stereotyped case-form (6/1) of *ərəzu*. Thus also Geld.

*nmūnahe*—6/1 of *nmūna*—house, family. In G.A. the form *dēmāna* is found and sometimes even in Y.A. The origin is from Aryan *damāna* which owing to a strong stress accent on the penult dropped the first vowel or changed it to the neutral and colourless *a*. In the former case, by regular Saurhi assimilation, the \**dmānəm* becomes *nmūnəm*. Note also that the penult now is always long.—Skt. दम, Grk. δέμειν.

*vidāēvō*—opposed to the *daēvas*. The *vi* is from I-E. \**dvi*; cf. Lat. *bi* in *bi-sect*, etc.

*Ahura-kačō*—Follower of the law of Ahura. See above 10.

14. Barth. take the first "pāda" *srūto Airyene Vaējahe* with the preceding stanza (13).

*srūtō*—Famed—सुतः; refers to Z.

*Airyene Vaējahe* (v.l. *°jahi* Kan.) 7/1 n.—Through *Airyana Vaējaŋh*. This is the ancient name of the original home of the Aryan peoples. Of the I-E. peoples one branch called themselves *Ārya* (lit. noble)‖ and they carried this name and bore it with pride all through their history. (Cf. the utter contempt implied by the word ॐ). One offshoot of this *Āryan* branch dwelling in what may have been the plateau of Central Persia perhaps extending up to and including Bactria, called the land of their origin

\* *Sol.* XXIII, Part II.

† *Sol.* XIV below.

‡ *Wb.* 355.

‖ See *Encyc. Brit.* (9th ed.) art. *Āryans* by Max Müller.

*Airyana Vaējāṇh*. The word *Vaējāṇh* is cognate with बीज and means "seed" or "origin." Hence the Pah. form *Ē-ān-Vēz* and the Mod. Pers. ايران ويز (*Irānvēz*) shortened to ايران (*Irān*).<sup>\*</sup> Kanga's reading *yahi* gives the true original 7/1 of the noun. The reading adopted in the text (Geld.) is also probably accurate where the constant association with *Airyana* (an *a-stum*) may have shifted the declension of *Vaējāṇh* also to conformity with it. Note that comp. names in Av. decline both their members.

*Akunam Vairim*—2/1 m.—The hymn beginning *Yathā-Ahu vairyo*.† This is the holiest of the three principal prayers of Z. religion and is supposed to have been even anterior to Z. The other two are those beginning *Aṣəm Vohū* ‡ and *Yeyhe hatām*. ||

*frāsrāvayō*—2/1 impf. caus. par. √*aru* with *frā*—प्राश्रवयः, didst chant aloud.

*vīharəwāntəm*—adj. to *Ahu Vair*.—"with the pauses observed" (Reich.); "with proper divisions of metre and syllables" (Geld.); "spread abroad," i.e. "well-known" (Kan.). There is the tradition that the *Ahu Vair* chanted with proper attention to the accent and metre and with a proper understanding of its meaning equals in merit the chanting 100 *Gāthās* (Yas. XIX).¶ This supports Geld.'s view. The form is made up of √*bar* with *vī* and the suffix *vant*, like Skt. छनवन्

*āxtūirīm*—2/1 adj.—Has been translated in various ways: (1) "spread in four directions"; (2) "that which is to be chanted four times (e.g. during the Haoma sacrifice, see Ven. X. 12, Yas. XXVII); (3) "chanted four times" (because this prayer belongs to the class of hymns known as *vaca caṣrusā-mrūta*, i.e. words that are to be spoken or repeated four times, see Ven. X. 11). The word is made up of *ā* + *tūirīm* (a variant of तुरीयम्) on the analogy of चाडादयम् \*\*. The consonant *χ* between has had a remarkable history which will be evident on regarding the pedigree of *tuiri*—*tur* :—

I.E. \**q̥atur* gives in the weak grade a form like \**kturi-am* with probably a strong stress on the *i*. Both grades are represented in the Aryan branch: the strong one in चतुर, Av. *catur*; and the weak in तुरीय (\**तुरीय*), Av. *tuiri*—(\**χtur*). The *χ* therefore reappears whenever chance favours it, as here. The weakening of the first syllable, even up to the extent of complete disappearance, is paralleled also by other words in Av. Some of the most remarkable cases are G.A. *ptā* (Yas. XLVII. 2) and even G.A. *tā* (Yas. XLVII. 3.) for Ar. *pitā* (पिता); Y.A. *tūiryō* (Vis. XII. 15, पित्र्यः; *tātā* (for \**ptātā*) (Yt. VIII. 47) for पतिता; also *taṭ-ūpō* (Yt. XIII. 44) for पतन्-चापः (possessing falling water).††

*aparam*—The other half, the second half (Reich. and others).—Once again (Kan.) अपरम्.

\* See also Introduction.

† Sel. VII a. below.

‡ Sel. VII b.

|| Sel. II.

¶ Sel. VIII a.

\*\* E. V. X. 14. 6, also Whit. § 1813 b.

†† Reich. § 173 a.

*χraōždyehya*—3/1 of com. of *χraōždya* adj. to *frasrūiti*. From *χrut* (𑬔𑬀𑬔𑬃) + *√dā* (𑬔𑬃) (cf. *yaōždā* above, 1), lit. to be angry, hence to be hard, to be obdurate. Also by a transference of meaning “to be loud (in voice).” Hence the word means “with (or in) a higher pitch” “with a louder chant” (Reich.)—“more intensely” (Kan.).

*frasrūiti*—3/1. Chanting. The ins. is the ins. of manner. Reich. § 447 c.

15. *zəmagūzō* (v.l. *°gūrō* Geld.) 2/3 of *°gūz*—Hidden under the earth—\*𑬔𑬀𑬔𑬃𑬔𑬃 (from \*𑬔𑬀𑬔𑬃). *zəma*—earth (cf. Skt. 𑬔𑬀𑬔𑬃. Gr. *χαμη*, Lat. *humī*, Russ. *zemlya*, Pers. *زمین* *zamīn*) and *gūza* p.pt. of *√guz*—(𑬔𑬀𑬔𑬃) to hide. The comp. is really *aluk* for the *zəmar* is really the 7/1 *zəmarə*. (Barth.Wb. 1665).

\* *ākerənavō*—2/1 impf. atm. of *√kar* (𑬔𑬃) with *ā*. When used with two accusatives (here *zəmar-guzō* and *vīspe daēva*) it means “to make a person . . .”. The sense is entirely causal—“Thou didst cause all the D. to be hidden underneath the earth.”

*vīspe-daēva*—2/3—all the demons. Note the form *daēva* with short vowel at the end. The form *daēvāpho* (𑬔𑬀𑬔𑬃𑬔𑬃) is also found. “In the *Gāthas*,” says Reich. (A.R., p. 98), “the concept of *Daēva* is connected with *usig*-, *kavay*- and *karapan*.\* The priests and professors of the old belief, which designated the concept of God by *daēva* (Skt. 𑬔𑬃), offered opposition, as may be easily understood, to the introduction of the Zoroastrian religion; cf. Yas. XXXII. 3. seq., 9. seq., XXXIV. 8. seq., XLIX. 1. seq. As the new belief was accepted the very meaning of *daēva* grew obscure and the ‘false gods’ became demons and evil spirits.”

*yōi*—1/3 G.A. (Y.A. *yaē*)—Who—𑬔𑬃. Skt. 𑬔𑬃 = G.A. *yi* regularly.

*para*—before—𑬔𑬃.

*ahmāt*—5/1 of the dem. pron.—this (time), now—𑬔𑬀𑬔𑬃𑬔𑬃

*vīrō-raōda*—3/1—In human shape. *raōda* means shape or size, see also above 5. Note also the word *vīra* in Av. means generally a human being whereas *nar-* means a hero: cf. *naire-manā* above 11.

*apatayən*—3/3 impf. par. *√pat* (𑬔𑬃𑬔𑬃) to run. Ran about. The *√pat* when denoting movement is used in the *daēva* sense. Note also the retention of the augment.

*√paūti*—upon—𑬔𑬃𑬔𑬃. Governs the ins. here.

*āya*—3/1 of the pron. *ā*. *ā* + *ā* giving *āyā* (the *y* being euphonic), hence *āyō*—𑬔𑬀𑬔𑬃𑬔𑬃

*zəmə*—3/1.

*yō*—refers to the *tūm* above, i.e. to Z.—𑬔𑬃 (𑬔𑬃)

\* See below 15, for explanations of these terms.

*aojīštō*—sup. 1/1—strongest—most possessed of power—**ओजिष्ठः**:

*tancištō* (v.l. °jīštō Kan.)—sup. 1/1 from *taxm* (√*tak*, **तक्** to be swift, to be brave)—bravest. Cf. O.H.G. *degan*, “a hero”; Pers. **تاهم** (*tahm*) in the name **تاهمتان** (*tahmtan*) used in Shah. as an epithet of Rustam meaning “strong-bodied.” Probably the O. Per. word *taumā* (f.), “race” or “family” is also connected. This latter gives Mod. Pers. **لکھم** (*lukhm*) in the sense of “pedigree” or “family.” The root **तक्** is also mentioned in Skt.

*θwaxšīštō*—most active, cf. Skt. **लक्ष्** as in **लक्ष्मीयसा वयसः** (RV II. 33. 6). Is **दक्ष** also connected?

*āsištō* (v.l. *asi*°) swiftest; cf. **आसि**.

*aš-varəθrajāstēmō*—sup. 1/1—In the highest degree victorious. For *aš* see above 8. *varəθrajāstēma* is sup. of *varəθrajan* (**वरध्वज**) “victorious.” The name *Varəθrayna* is used for one of the *Yaratas* also, found in Per. as **برام** (*Bahrām*).\*

*Mainivā*—6/2 of *mainyu*—of the two Spirits. See above 8, under *Ayro-mainyuš* **मन्यो**:

*dāmān*—2/3 used for 7/3 (Kan.)—Among the creatures (in the sense of **दृष्टि**). Barth. takes it to be 6/1 (the sg. implying a collective). Skt. **धामन्** is cognate.

16. *vayhuš*—1/1 cf. *vohu* or *vayhu*—Excellent—**वहु**. For the declension see note on *ayhēus* above 1. Cf. Ir. *fin*. worthy. Grk. *évēs*—clever.

*hudātō*—1/1 of the p.pt. √*dā* (**धा**)—well-created—**दुधानः** (°**दित**)

*aršdātō*—1/1—Created by truth, truth-created. G.A. *arəš* is an adv. formed by adding suffix. -s to *arəz* (**अरज**). Is **अरि** cognate with *arəš*? Y.A. *arš* truth.

*vayhuš-lātō*—I propose to read this as a compound meaning “created by (√*dā*=**धा**) *Vohu* (the Spirit of Truth or Excellence).” It is also notable that in the *Farvardin Yašt* (Yt. XIII. 119) the name *Vayhušdāta* (cf. Skt. **वहुदन्तः**) is mentioned as being that of a great king and ruler.

*baēšazyō*—Health-giving (Kan.)—Healing (Reich.)—**भेषज्यः**:

*hukərəfš*—1/1 of *hukəhrp*—**हुकृप्**; cf. Arm. *Kerp*. The epithet means “well shaped,” “beautiful”; cf. the epithet *huraōda* used always of *Sraōša*.†

*hvarəš*—1/1, from *hu* (**हु**) + √*varəz* (**वर्ज्**) to act. Cf. Pers. **وارزیدن** (*varzidan*) to practise and **وارزش** (*varzish*) custom, Goth. *waurkjan*, Eng. *work*)—One who works for good.

*varəθrajā*—1/1—**वरधवा**:—Victorious.

\* Romanized as *Varharan* from the Pahl. form *Varhrān*.

† See I. I.



*zairi-gaonō*—1.1 from *zairi* (वरि) “yellow” or “golden” and *gaona* (गुण) “colour.” The word *gaona* is specially used with reference to the colour of the hair and it often used to mean “hair.” Probably the Skt. गुण (=string) is also connected. Cf. Af. غون (*ghūn*) hair, Pers. گون (*gūn*) colour. The idea of *zairi-gaonō* is exactly paralleled in RV. IX. 65. 8. चक्षुः (sc. सोमस्य, वर्णस्य .. चक्षुः...

*nāmyāsuš*—1/1—“with bending twigs” or “with soft twigs.” नम्यासुः *nāmi* is used adjectivally only here and is cognate to Skt. नम्र—Pers. نرم (*narm*) soft.

*yatha χ<sup>arante</sup> vahistō*—“If they drink of him he is the best”. (Reich.) Evidently refers to the Haoma being best for the body, because the soul is referred to in the next *pāda*.

*χ<sup>arante</sup>* is taken by Reich. as 3/3 pres. atm. χ<sup>ar</sup> (خوردن *khurdan*, to eat. Kan. takes it differently and perhaps better: *χ<sup>arante</sup>* as 4/1 of the pres. pt. used with a strong base\* irregularly. And he translates “just as he is best for the drinker (i.e. for his body).” This balances well with the following.

*urunaē-ca*—4.1 of *urvān* (*ravān*) soul (Pers. رَوَن *ravān* soul). This is the immortal part of the human being which is the true man as it were and responsible for all actions during the life on earth.† The origin of the word is doubtful. Kan. takes it to be connected with *uru* (उरु “broad” (Dict.). Can it be connected with *var* (वृ) to choose a sort, of pres. pt. atm., referring to the freedom of the human soul to choose good or evil as he thinks best? This idea of free-will is a cardinal doctrine of the Z. faith. Jack. (A.R.) supports this view. The human being according to Z. theology is a complex of several principles which are variously enumerated.‡ According to Yas. XXVI. 4 there are: 1. *ahū*, 2. *daēna*, 3. *baodah*, 4. *urvān*, and 5. *fravaši*. Yas. LV. 1. however gives 1. *tanu*, 2. *azd*, 3. *uštāna*, 4. *kahrp*, 5. *taviši*, 6. *baodah*, 7. *urvān*, and 8. *fravaši*.

*pāthmainyōtəmō*—He who best points out the way. Sup. of *pāthman*.

17. *nī ... mrayē*—1.1 pres. atm. m<sup>rū</sup> (मृ) to speak with *nī* (नि) to request (Kan.). Barth. takes it as “call down,” or “invoke.”

*te*—6.1 pron. enc.—Kan. trans. literally “I request (of thee) for thy fervour etc.” I think it better to understand here 6.1 used for 5/1 understanding “I request from thee”; cf. “I request of thee.”

*zāire*—8/1 m.—O Golden-one—रे रे.

*madəm*—2.1 of *mad* दा (मद)—fervour, ecstasy. Barth. takes it to mean

\* Cf. *fiyayte* 4/1 (see Jack. A.G. § 291 paradigm).

† In P. Guj. the word मर्या has by a strange process come to mean the dead body or corpse.

‡ See Introduction, also Yas. XXVI. (Sel. III. below.)

|| For an attempted reconciliation of this twofold classification see Introduction.

literally intoxication due to drinking fermented Haoma juice (see Yas. X ; Sel. XIX, Part II). Kan. translates "wisdom."

*aməm*—Power, strength. Ved. अम means impetus.

*varəθrayəṇəm*—Victory—वराचक्रम् is the nearest Skt. equivalent.

*dasvarə* (v.l. *dasvarəṇ*)—2 1 n.—Always used with *baēšaza* and means "health" (of the body). Cf. the word *dāśma-nī* \* lit. "leading to health," i.e. "health-giving."

*baēšazəm*—means of gaining health—भेषजम्

*fradaθəm*—success, advancement, progress forwards (Barth.) ; prosperity (Kan.) Used in the sense of वृद्धि according to Nair. Skt. trans. From *frā* + √dā. ॥ ३ ॥

*varədaθəm* (v.l. *verə*° Kan.)—increase, multiplying. Same word as वृद्धि This probably refers to the increase in the numbers of the faithful, which Z. would naturally require as a boon from Haoma.

*aojō*—2 1 n.—ओजस्—strength.

*višpō-tanūm*—2 1 adj. n.—of the whole body — विष्पतनु—note the use of *višpa* in the sense of "whole."

*mastīm*—Kan. takes it as from *maz* (मद्) + *ti* (ति) and translates "greatness." Barth. translates "wisdom" connecting it with √*mand* to impress on the memory; cf. Grk. μαθεῖν (*mathéin*) to ascertain, Goth. *memdon*. The word is evidently used in the sense of spiritual wisdom and the joy that comes of it. Cf. Pers. مستی (*mastī*) used by Hāfiz and other poets to mean religious ecstasy produced by drinking the "wine."

*višpō-paēsayəṇəm*—all-embracing. Barth. translates "many-sided." Kan. takes it quite literally (cf. Skt. विश्ववेशसम्) "possessing all kinds of brilliance." *paēsa* (√*paēs*, पिण् to colour, to adorn) means adornment or ornament (in the sense of भूषण); cf. *stəhrpaēsayəṇəm* below 26. Mills translates much like Kan. "wisdom of all kinds which adorns." Dar. agrees more or less with Barth.

*taṭ*—तत्—this (i.e. all that has been mentioned above).

*yabā*—so that—यथा. This sense of *yabā* ("so that," "in order that") when used in the final clause may be paralleled in the Veda also; cf. यथा वः सक्तु वाहवो अनाहवा यथाऽऽसव्य (R.V. X. 103. 13), यथा देवा हवीमहे... यथा भवेम नौ० दुवे अनामाः (R.V. VII. 97. 2.).†

*gaēθāhva*—7, 3. Cf. *raodēšva* above 5.—Among living beings (Barth.)—In (all) the lands (Kan.)—√*gay* to live (cf. above 3). The Per. جهān (*jehān*) earth is also cognate so also Af. غبلى (*ghīlī*) herds.

*vasō-ṣṣāθrō*—1/1 adj.—lit. having power at will, used adverbially almost in the sense of “at will.” From *vasa*, will (√*vas*, to desire, to will; cf. वस्, उवस् etc.) and *ṣṣāθra* power (वस्).

*fracarāne*—1/1 imp. atm.—√*car* (चर्) with *frā* (प्र), प्रचरे. Note the use of the atm.

*ṭhāṣō-*taurvā**—1/1—*ṭhāṣō* enmity (हेवस्) and *taurvā* (cf. तूर्वस्) from √*taurv* to overcome. Overcoming the enmity (or opposition to his mission).

*drujəm-vanō*—√*van* (वन्) to conquer—Conquering the unbeliever. This is to be regarded as an वस् compound.

18. *taurvayeni*—1 1 imp. par.—√*taurv* (तूर्व)—I may overcome.

*ṭhiṣvatān*—6/3 of the enemies (× द्विषताम्).

*ṭhāṣō*—2/3 of *ṭhāṣō* (*ṭhāṣāgh*—enmity). The plural indicates all acts of enmity.

*yāθwām*—6/3, the ending *-ām* here being irregular.—Of sorcerers, of wizards—यानूनाम्. Cf. Pers. جادو (*jūdū*) magic.

*pairikanām*—6/3 of *pairikā* f.—Sorceress, witch. Cf. Pers. پری (*perī*). The origin of this word is obscure. Some take it from √*par* to seduce. Doubtless there is cross-influence of √*par* to fly (Per. پريدن *parīdan* to fly). The name is always used in Av. in conjunction with *yātu*, and it seems to apply to the female of this species of evil beings who seduce and lead astray followers of the Law and of the Z. faith.

*sāθrām*—6/3 of *sātar* tyrant (शस्त्र)—from √*śah* (वस् - शास् to rule), lit. a ruler and by deterioration of meaning a ruler who abuses his power.\* It is one of the tenets of the Z. faith to combat tyrants and to relieve the oppressed: cf. the phrase in *Nirang-i-kustī-bastan*—“*duš-pādiṣāhā awādiṣāhā bāt*” (may tyrant rulers be broken).

*kaoyām*—6/3 of *kavi* (कवि)—The original meaning of the word is “royal” or “imperial,” and it has been used as a prefix to the names of the kings of the Kayanian † House. They are mentioned in Av. and in later Pers. works. The most famous of these are *Kava-Husrava* (Per. کایخسرو *Kaikhushrū*); Yt. IX. 18, and Yt. XV. 32: and *Kava-Vištāspa* (Per. کایگشناسپ *Kai-Gustāsp*) who was the first to aid Z. in his work and who became his first and greatest disciple. But it was another branch of the same family of the Kayanians who were the most violent opponents of Z. In the Gāthās the name *Kaoy*—is used for these royal opponents of Z. who

\* Cf. “O, it is excellent To have a giant's strength; but it is tyrannous To use it like a giant.” (Shaks. *M.* for *M.* II. 2).

† This name *Kayanian* is also a derivative from *Kavi*. The Ved. कवि is cognate. कवि is *Kasa* *Us* of Av. and *Kāsa* of Shah.

stood for the old *daēva* worship. Hence in Y.A. the word is used in an extended sense of any enemy of the Z. religion. The Pāz. form is *kit*. The word however is used in the very special sense of “those who are clever enough to see the truth but who would not”—“those who have eyes but would not see.”

*karafnām-ca*—6/3 of *karfan* (कर्फ). The word is used always in association with *kavi* in both G.A. and Y.A. The special signification is “those who have ears but would not hear” The Parsis use in Guj. the word कर्फिय in a sense much stronger than the Skt. कर्फ—in the sense of one wantonly cruel or one who delights in cruelty.

*mairyañām-ca*—See above 11.—Of serpents (Kan.)—मारयाश्—Mills trans. “murderers”; Dar. says “robbers”; Har. “the wicked”; Barth. “scoundrels.”

*bizangrānām*—two-legged. The word बज्ज is connected—द्विजानाश्.

*aṣṣmaoṣṇām-ca*—*aṣu* + *maoṣ* (√ *muṣ*—मुष् to distort, to make silly)—Those who distort the holy truth (Barth.).

*vahrkanām-ca*—of wolves—वकाशाश्. It is noteworthy that the wolf is the type of evil in the Av. while the dog is particularly sacred.

*caθwara-zangrānām*—four-legged.

*haēnyās-ca*—6/1. The word *haēnā* (हेना) is a *daēva*-word. It would be better to take 6/1 as being used here by case attraction for 2/3 (object of *taurvayeni*). In fact the 2/3 form would be *haēnayā*.\*

*pərəθu-ainikayā*—6/1—पश्यनीकायाः—With an extensive front.

*davāiθyā*—6/1 pres. pt. √ *dav* to speak which is a *daēva*-word (cf. *yō davata* below, 24). Kan. takes √ *dav* as identical with *dab* or \**daw* (दभ्) and so trans. “deceiving” दवन्थाः or दभन्थाः

*patāiθyā*—√ *pat* when it means “to be in swift motion” is a *daēva*-word. On rushing; पतन्थाः Cf. 15 above.

19. *iməm*—2/1 m.—× इमश्.

*θwām*—2/1 instead of 5/1 due doubtless to the attraction of the two words following.

*paoirīm*—first; almost used adverbially.

*yānəm*—gift—√ *yam*, यम् (यञ्) to favour. Cf. यन्म सुन्म RV.V. 67. 2.

*jaiḍyemi*—√ *jad*, जद्—to request, to ask—جستن (*justan*) to seek.

*vahištəm ahūm*—the best world—वसिष्ठमहुम्. The two words are invariably found together in the special sense of the world of the righteous here.

\* Beich. § 367. Geld. mentions the v.l. *haēnayā-ca* which would rather spoil the metre.

after, i.e. paradise. The Pers. بهشت (*bihisht*) is used in exactly the same sense and is derived directly from *vahišta*; P. Guj. वैरेष्ठ.

*aṣaonām*—6/3—Some translate as “of the righteous” quite literally. But the par. in *jaidyemi* makes it better to translate “for the righteous.” The use of 6/3 for 4/3 is quite usual. Z. would be more likely to plead for others who lead the holy life than ask paradise for himself.

*raocapham*—bright—रौचयम्.

*vispō-χ<sup>v</sup>āθrām*—Barth. derives *χ<sup>v</sup>āθrām* from *hu* + *āθra* (breaking ?)\* and translates “happiness.” Kan. derives from *χ<sup>v</sup>an* to shine, to be radiant, to be happy + *-ra* suffix. In either case the comp. means “all glorious” Mills (Yas. LXVIII. 11).†

*bitim*—दि

*drvatātəm* health—*drva* (दृव) strong; *√dar* (दृ) to hold fast.

*aīghāse*—(v.l. *aīghāse*, *aīghāse-ca*)—6/1 f. of the pron. stem *a* equal to Skt. अथाः—The regular form should be *aīghā* and with an epenthetic *i*, *aīghāi*. The final *-se* is remarkable. The form *aīghāse* is regularly found with enclitics like *ca* and it occurs often enough to be regarded as a regular formation and the *a* may be due to metrical or euphonic reasons (cf. *kasəθwām* above, 3) or it may be due to the peculiarity of Av. having redundant vowels in the body of or at the end of words. If the reading *aīghāse* is accepted it may be regarded as influenced by the mas. *ahe*. The meaning of the word is more than a mere demonstrative. It has the force of a personal possessive pronoun—“this . . . of mine,” “this my . . .”

*-tanvō*—6/1—तनोः. The word is joined on to the preceding *aīghāse* because of the intimate connection between the two.

*θritim*—third—तृतीयम्.

*darəyo-jitīm*—long existence, long continuance \* दीर्घजीतिम् (जीवितम्).

*uštānahe*—6/1—The word is often translated as “life.” But what it really means is “the vital power . . . inherent in the body and lost at death” (Jack. J.A.O.S.). In Yas. XLIII. 16; *ašəm χyūt uštānā avjānyhavaŋ*, the 3/1 *uštānā* means “with full vigour.” In Afrin. I. 8, the word seems to mean the same as *jiti*:—*āfrināmi darəyo-χšaθrəm χšaθrahe*, *darəyo-jitīm uštānahe*. The nearest equivalent to *uštāna* seems to be प्राण. *uštāna* is to be carefully distinguished from *urvan*.

20. *tūirim*—fourth—तृतीयम्.

*aēšō*—1/1—full of power, one who can do what he likes (*√iṣ*—इष), hence happy (Barth.). Reich. translates “influential” or “efficient,” Kan. takes

\* Wb. 1876.

† S.B.E. XXXI, p. 322.

*yaθa-aēšō* as a comp. and translates "according to my wish," "at will" ( \* यथेच्छः ).

*amavā*<sup>1</sup>—1 1—Possessing *amc* or power, courageous—अमवान्.

*θrāfēdō* (v.l. *θrāfδō*)—well-satisfied ( θ्रार्फ-इष्ट् ). With my task accomplished.

*fraχstāne*—1/1 sub. 'imp. ?) atm. √ *stā* with *frā*—note the force of the atm.—I may move about.\* The insertion of the χ has to be noted after the उपसर्ग *frā*, and it is partly responsible for the shortening of the *ā* of *frā*. The insertion of the χ before syllables beginning with *s* + consonant is a common phenomenon in Iranian; cf. *Xšras*, *χstāt*, *spxštīm*, etc.\*

*puχδam*—fifth. The Skt. form पञ्च† is connected and O.H.G. *funfo* seems also cognate. The derivation is probably in the following wise:—

1-12. \* *pughto*—Ar. \* *pukθa*—Av. *puχda*.

The suffix is the same as seen in Skt. चतुर्थ, पष्ठ. Av. shows only two ordinals in -θ, *da*, *puχda* and *haptaθa*. (Whit. mentions the rare forms पञ्च and पष्ठ in Skt. also, § 487 c.)

*vanat-pəšanō* (v.l. ° *piš*)—battle winning. The word *pəšana* is cognate with व्रतन्. It is, in the mas., also the name of a *daēva*-worshipper (see Yt. V. 109). A variant *parat* (fem.) is also found.‡ From √ *parat* (पृत्); cf. Pers. بُرد (*burd*) battle or war.

21. *χstūm*—sixth—षष्ठम्. For the χ see *fraχstāne* above, 20.

*paurva*—1 3 used almost as adv.—beforehand. The plu. form refers to the "we" implied in "*būidyōimaide*." See Reich. § 610.

*tāyūm*—thief or highwayman—तानुम्.

*gaδam*—Used almost always with *tāyu* in sense of a bandit or a murderer. The word seems to be the same as *gaḍa* (गड्) evil, unholiness. In the Pah. trans. of Yas. LXV. 8, the word is written *gaḍak*, but owing to the peculiarity of Pah. writing Dar. has read it *sak* and has translated "Seythian."||

*būidyōimaide*—1 3 opt. atm.—√ *baod*—बुध् to know, to be aware of. Note atm.

*mā* is used here with the opt. though the usual practice is to have *mā* with imp. and *nōit* with opt. But in Y.A. *mā* is used with the opt. if the preceding coordinate clause is positive and is connected by way of contrast with the clause containing *mā*.¶ It may also be noted that the opt. is used here with almost the force of the imp. so that the translation should be with *let*, not *may*.

\* Reich. § 174.

† Seen also in पञ्चिरथ \* name of दमरथ

‡ Yt. XI. 15.

|| Études Iran. II, 355

¶ Reich. § 655.

*ciš*—Any one. A palatalised variant of the inter. pron. (1/1 m.) used indefinitely. The word is enclitic. RV. shows the form *किः* in phrases like *नाकिः* and *नकिः*. The n. shows palatalisation in Skt.—*चित्*. Cf. Lat. *quo*—*quisque*, Gk. *πο-τίς*, O. Bul. *kuto*—*čito*.

*paurvō*—The form is 1/1 referring to the sg. *ciš*. Used adverbially; see above *paurva*. Cf. also *paoiryō* above 14.

*būīdyāētā*—3/1 opt. atm.—note atm.

*vispe*—1/3 in form but 2/3 in sense—The use of the form *vispe* is so frequent esp. in phrases like *vispe-daēva*, etc., that it is used for other cases as well, see 24 below. *विषे* for *विद्यान्*.

22. There is a clear break in the argument here. The requests of Z. and the dialogue have ended.

*aēibiš*—3.3 of dem. pron.—*इभिः*: ins. used for dat. (Reich. § 428). This is partly due to phonetic decay which is specially noticable in Av. among all cases which have the *'h*-endings. Partly also this is due to the overlapping of cases due to the very rare use of ins. in Av.\* This phenomenon is called *syncretism*.

*yōi*—1/3—*ये*. The regular G.A. form.

*aurvantō*—2.3—Horses (Kan.)—*अवन्तः*. From *'ar*—*अ* to be swift. Reich. takes this as 1.3 and translates "Heroes." He explains the construction as "incorporation of the antecedent."†

*hita*—2/3 p.pt. pass. *'hi*—*हि*—*चित्*—to bind, to restrain—well-trained. The word is used in du. or pl. and refers to teams of horses.

*taxšanti*—urge. The use of *'taxš* in this sense is probably due the suffix *-s* added to the root *tak* (to run) almost like a *विकरण*.

*arəndum*—2/1—Battle, victory. The acc. of the goal to be reached or attained. Kan. translates "race-course" which is not at all unlikely as the Iranians in common with the Indians had a great love for racing and for horses. Barth. (Wh. 196) says the origin is uncertain, but he says it is probably cognate with the form *arənāvi* (see above 3) and that it probably meant that which is gained, i.e. victory. Cf. O. H.G. *ernust*.

*zāvare*—2.1 n.—Strength—Pers. *zōr* (zaor) strength—The word *zavah*† (Power) is probably connected. Kan. postulates *'zu* to be strong—Skt. *जवत्* (?).

*baṣṣaiti*—grants. *'baṣṣ*—*भस्* (though not used in that sense) a derivative from *'baj* with *-s* suffix. Originally the word seems to have meant "to divide." Pers. *بخشیدن* (*bakshidan*) to grant.

*āzizandītibīš*—3.3 pres. pt. f. *'zan* (*जन्*) to bear + *ā* conjugated in the third or reduplicating class—the ins. is used for dat.‡—To those who are bearing.

\* Giles, Phil. § 805.

† § 738.

‡ Yae. XXXIII, 12.

|| Reich. § 470 calls this "a mistake" of the Y.A. dialect.

*dadāiti*—grants; (lit.) makes */dā* (दा).

*ṣṣaētō-puθrim*; (v.l. *-θram*.)—2/1 i. Possession (i.e. birth) of a brilliant son—*/kṣi* to shine (cf. Skt. क्षी). Kan. translates as if he had adopted this reading—"a brilliant son." It may be mentioned here that among orthodox Parsis even now the women recite the *Haoma Yašt* during pregnancy with the object of getting fine children.

*ašava-frazaintim*—faithful descendants—religious progeny. The word is collective hence sg. Cf. Skt. वंश, Pers. فرزند (*farzand*), offspring.

*taē-ciṭ*—1/3 for 4/3 m. doubtless owing to the attraction of *yōi*, etc., following. The *ciṭ* is the indef. enc. pron. used here almost in the sense of all (lit. any one). Translate "all those who."

*katayō* (कटाय.)—1/3—Ready, willing; from */kan*—कन् (Barth. Wb. 433). In the Hb. air. D., however, he takes *yōi katayō* as "every one who" (cf. यत्किंचिन्) taking *kati* as an inter. pron. stem (cf. कतिपय). Kan. takes it to mean "householders" which is certainly better, because the word *kata* is found in Ven. II. 26 to mean "house" or "dwelling place." In Ven. V. 10, 11, the word means a sunken receptacle dug out in the floor to receive the dead body before its final removal. The origin would be from */kan* (कन्) to dig. Cf. Pers. کاه (*kah*) house, Goth. *hēthyō* room. The reading *patayō* has also been suggested.

*nasko-frasāṅhō*—1/3—Studying the scriptures (Barth.)—Teaching the scriptures (Kan.). The Nasks were the collections of the ancient Av. texts which were contained in 21 separate books or groups of texts. These are enumerated in Pah. books.\* *frasāṅhō* from */sāš*—शाश् with *frā*—प्र

*āphante*—3/3 pres. atm.—lit. sit—*/āh*—आश्—to sit. The word is often used to denote habit or continuous action so here the translation is "are occupied." Note atm.

*spānō*—2/1 of *spānah* n.—Holiness (Barth.). Wisdom (Kan.). Probably the word *spanta* is connected; cf. Lith. *szvēntas*, O. Bul. *svētic*, holy.† The word *spitama* may also have been a variant of *spantama*.

23. *tās-ciṭ*—1/3 for 4/3 f. as in *taē-ciṭ* above 23. Also *ciṭ* has the same force.

*kaininō*—1/3 of *kainin* f.—Virgin, unmarried girl. The stems *kainyā* and *kainī* are also found. Barth. states that the form in *-ī* is the most correct. Cf. Skt. कन्या; in Caspian dialects *kina* means "daughter."

*āphaire*—3/3 pres. atm. */āh*—आश् to sit—See above, 23, *āphante*. The *-r-* ending in atm. is used in Av. more often than in Skt. (Reich. § 257).

*darəyem*—adv.—for a long time. Originally a case form 2/1 (दोषश्). Cf. निरश्.

\* See Introduction for details.

† Barth. Wb. 1621.



*ayrvō*—1/3 adj.—unmarried. Kan. (Dict.) explains the derivation as from *a* (negative) + *γru* (गृह, husband). Reich. needlessly takes *γru* as meaning “heavy” or “pregnant.”

*haiθim*—true, faithful—सत्यम्. Barth. in quoting this passage (Wb. 1521 under *rōda* and also 1761) marks this word (*haiθim*) as doubtful and proposes to read *paiθim* (पतिम्). This seems somewhat unnecessary, because *rōda* means nearly the same thing.

*rādəm*—lover, husband. Probably adj. here, “loving.” From √*rā* δ/d (राष्) to protect. The Skt. राधा might be a feminine cognate.

*mošu*—quickly (Kan.), as soon as (Reich.)—Ved. मधु.

*jaidyamnō*—pres. pt. pass. √ *gad* (गद्) or √ *jad*, to speak—being requested, being entreated अचमनः.

*huχratuš*—1 1—the wise one (Reich.)—the powerful one (Kan.)—हुचरतुः. Perhaps the clause *mošu* . . . *huχratuš* goes with each sentence beginning from *Haoma aēibiš yōi aurvanto* . . . (22)

24. *təm-ciṭ*. The *ciṭ* here is probably emphatic. May be translated “him indeed.”

*Kərəsānīm*—Name of an opponent of the Māzdayasna faith. He is the Aryan कश्मनुः who in the Veda figures as a guardian of Soma. In the Av. he becomes the opponent of Haoma and consequently represents the evil side. The Pah. version gives the name as *kalasyākā*\*, and this word has had a strange history. In the later Pah. writings it denotes the Christians. There is also the word *kilisγā* (from Grk. ἐκκλησία) which means a Christian church, and no doubt the similarity of sound helped the similarity in meaning as well. But this has confused some of our ancient commentators. Nair., for instance, explains the present use as referring to the Christians, which is obviously improbable. The Pah. word *kalasyākā* is used in the *Bahman Yašt* (III. 3 5) as meaning Christian and in the same Yt. (II. 19) we get the phrase *Akundgare kilāsyākīh*, i.e. “Alexander the Christian.” This obvious anachronism is due to the loose employment of the epithet to denote any non-Persian †, like the word खवन in India or رومی (*rūmī*) in Mod. Per. Alexander having been the arch-enemy of Persia and the Z. faith the Persians of the Sassanian period naturally applied to him the term by which they used to designate their contemporary foes of the Christian empire of Byzantium.‡

*apa*—from. अप.

*χšaθrəm*—2/1—power. K. was dethroned by Haoma and driven from his kingdom.

*nīšādayat*—3 1 impf. caus. par. √ *had* (हद्) + *nī* (नि)—lit. “made to sit down” i.e. “cast down” or “dethroned.”

\* Barth., Wb. 476, marks the word as doubtful and reads *Karsyak*.

† Very probably this has led Dur. (Z.A. II. 93.) to say that *Kərəsānī* symbolises Alexander and the Greek domination in Persia.

‡ Modi Dict. under *Kərəsānī*.

*raosta*—3/1 s-aor.—Kan. derives from  $\sqrt{\text{raod}}$  (𑀲𑀸𑀓, 𑀲𑀸𑀓) to grow and translates “grew big” or “swelled up” (with his great schemes). Barth. gives the  $\sqrt{\text{raod}}$  𑀲𑀸𑀓 to weep or “to bewail.”

*ṣāθrō-kāmya* (𑀲𑀸𑀓)—Kan. takes this as 7/1 and translates “in pride of sovereign power.” Reich. following Barth. translates “with apprehension for his reign,” i.e. fearing he may lose his kingdom. He takes it as 3/1 and explains the case as “instrumental of cause” (§ 451). In either case the ending is irregular. If 7/1 we can quote parallel examples like *zastaya*, *nmānaga*, etc., the termination being *-aē + a* (ā) postposition (cf. *raodaēṣva* above, 5, for the postposition).\* If we accept 3/1 we have to explain the form as *°kāma + ā*, the *y* being euphonic (Reich. § 333, where he traces the influence of the pron. dec. in such forms).

• *āvata*—bragged—see *darāḍyā* above 18.

*mī* goes with *daiḡhava* later on in the next line.

*apām*—adv.—hereafter, henceforth—originally a case form 2/1 of *apa* cf. *darāyam* above 23.

*āθrava*—priest—𑀲𑀸𑀓𑀲𑀸𑀓 is connected. Kan. derives from *Ātar* (fire) + *van* (𑀲𑀸𑀓) to win.

• *aiwištā*—Teaching or study (especially religious). Reich. takes it as 2/3 f. obj. of *varāḍyē*. He derives it from  $\sqrt{\text{ah}}$  (𑀲𑀸𑀓) with *aiwi* (𑀲𑀸𑀓) and compares 𑀲𑀸𑀓𑀲𑀸𑀓. The suffix in this case is *-ti*. Kan. translates “teacher” (1/1 in apposition to *āθrava*) and derives from *aiwi-stā* (𑀲𑀸𑀓𑀲𑀸𑀓).

*varāḍyē*—dat. inf.—for the spreading or increase of—𑀲𑀸𑀓𑀲𑀸𑀓. Kan. takes the words “of the Māz. religion” as the obj. understood of this inf.

*daiḡhava*—7/1 of *daiḡhu* (*daḡyu*) country, kingdom. See also below 27.

*carāt*—3/1 subj.—May go about.

*vispē*—1/1 in form but 6/3 in sense because it is syntactically connected with *varāḍinām*.

*vanāt*—3/1 subj.  $\sqrt{\text{van}}$  (𑀲𑀸𑀓), to win, to overcome; governs gen.

*nī* . . . *janāt*—3/1 subj.  $\sqrt{\text{jan}}$  (𑀲𑀸𑀓) + *nī*, to strike down, to overthrow.

25. *ušta*—Hail!—Here interjection. The word *uštā* means “health.” Probably connected with  $\sqrt{\text{uṣ}}$  (𑀲𑀸𑀓) to be warm, referring to the heat of the human body. Skt. 𑀲𑀸𑀓 is also probably cognate.

*χ<sup>va</sup>ā*—3/1 of pron. *χ<sup>va</sup>a*—by (thine) own—𑀲𑀸𑀓𑀲𑀸𑀓 (𑀲𑀸𑀓)

*aojajha*—3/1 of *aojajh*—𑀲𑀸𑀓𑀲𑀸𑀓. Note the shortening of final vowel regularly found in Y.A. except where the *Gāθ.* form is consciously or unconsciously imitated, as in *χ<sup>va</sup>ā* above.

*apivatahe*—2/1 pres. atm.  $\sqrt{\text{vat}}$  (*vaēt*) + *aipi* to know or understand. The Skt. 𑀲𑀸𑀓 (𑀲𑀸𑀓) is perhaps cognate but the “pada” is different.

\* Kan. A.G. § 96, p. 69; also Jack. A.G. § 239 and even Reich. § 331.

*pourvacām*—6, 3—lit. “many sayings” (Barth.). Full (spoken) words (पुर वचुम्, Kan.), i.e. words replete with meaning.

*arəzuḡdanəm*—Rightly, i.e. truthfully, spoken—अरुजानाम्.

*pairi-frāsa* (ān.)—3/1—lit. “by asking round,” by cross-questioning. √*parəs*—पृश्, to ask. The Eng. *paraphrase* suggests both the sound and the sense. Skt. \*परिप्राशम्, the form प्रतिप्राशः, occurs in AV.\*

*parəsahi*—पृश्सि.

*vācim* (v.l. °*cim*, °*cəm*)—speech—वाचम्.

The idea here is that H. trusts his worshippers to be truth-speaking and straight, hence he does not test them in round-about ways.

26. Geld. prints this as prose, though the passage can hear being represented metrically by putting proper stops—it must however be confessed that most of these divisions would be either too long or too short. These suggested divisions are indicated in the text.

*frā . . . haraṭ*—3/1 impf. par. augmentless—brought (forth), प्राभरत्.

*paurvanim*—2/1 adj.—the first.

*aiwiyāḡham*—The sacred girdle made of 72 strands of wool twisted together into three bundles of 24 each and then woven together into a thin hollow tape-like shape. This is the sacred girdle called *Kusti* which is worn by every Z. from the day of the investiture to the moment of death. The ceremony of investiture takes place between the ages of 7 and 15 and was probably nearer the higher limit in ancient Iran. This ceremony is called the *Navajōt* (lit. new-birth) and corresponds exactly to the उपनयन- ceremony in India. Cf. also the idea implied by द्विज. One contrast may be pointed out, namely that while the Hindu यज्ञोपवीत is worn across the shoulder the *Kusti* is worn round the waist—more like the मेखला. From √*yāh* (याश्) + *aiwi* (अभि) to wrap around. See also Introduction.

*stehr-paēsayham*—Star-begemmed. The -hr- in *stehr* is noticeable owing probably to a strong stress accent on the first member of the comp.† Skt. \*क्षारव (नारव), cf. also क्षमिः‡. The phrase is mostly used with *Mainyū-tāstəm*. There is probably here a reference to the ancient Aryan myth about Orion's belt. Tilak in his *Orion* || discusses this passage at length and comes to the conclusion that the girdle of Haoma and the यज्ञोपवीत mentioned in the verse of the *Brahmopaniṣhad*, यज्ञोपवीतं परमं बभिवं प्रजापदेर्दत्तुर्वचं पुरस्तात्, are identical with the belt of Orion, star-studded like that of Haoma.

*Mainyū-tāstəm*—woven by the (two) Spirits. √*taš*—तश्—Prs. تراشیدن (*tawashidan*) to weave. The long ū fits the metre better but Geld. has it short.

*vayuhim*—excellent.

\* प्रतिप्राशो जपि—S.B.E. XLII. p. 305.

† Whit. § 1273.

‡ क्षमिरन्वा विपिबे (the other—the Night—decked herself with stars) RV. VI. 40. 3. || Chap VI.

*daēnām*—Religion. Pers. دین (*dīn*) religion. Barth. is doubtful about the origin. Geld. connects it with √*lāy*—to see, to observe and compares Skt. ली, and Prs. دیدن (*dīdan*) to see. There is another *daēnā* (which means the inner Ego or conscience) which also may be connected.\* The word is in apposition to *aiwyaŋghem*.

*māzdayasnīm*—Mazdā (God)-worshipping. *Mazdā* + *yasna* (यज्ञ), √*yas* (यज्) to worship. The Religion of Mazdā is as it were the protecting girdle of Haoma.

*āt*—Since then.

*aighe*—6/1 m.—Refers to the *daēnā*-girdle of H. The gen. with p. pt. in *-tā* is a notable construction; cf. *kainīna arupaēta mōšyānām* (maidens not wedded to men), Yt. XVII. 55.† Note that the identical form is used for fem. as well.

*aiwyaštō*—1/1 p. pt. m. √*yās* + *aiwi*—invested with (the girdle), or entrusted with (the commandments of the religion). Both the meanings seem to be implied in the phrase *aighe aiwyaštō* which may refer to either *aiwyaŋgha* or *daēnā* equally well. Probably it has been meant to be understood thus in this double sense.

*barənuš*—2/3 governed by *paiti*—heights. √*barəz*—<sup>×</sup>बर्ह (बर्ह)—to increase.

*paiti*—upon—प्रति

*gairinām*—6,3—of the mountains—गिरिषाम्.

*drājayhe* (द्र.)—adv.—For a long time. Orig. 2/1 of *darəya* (Reich.). Barth. takes it to be an inf. 4/1 of √*drag* to hold fast, to guard.‡ Kan. takes it as 4/1 of *drājayh*. The meaning is “through the ages.” For the form, cf. *darəz* also Per. دراز (*darūz*) long.

*aiwiδāiīš-ca* (اى.)—2/3 f.—Words (Reich.)—Mandates (Kan.). Defence (Wolff).|| Barth. in Hb. air. D. translates “vestments,” but in Wb. gives “words.” The word seems cognate with अभिधान

*gravas-ca* (ग्र.)—√*grab*—ग्रभ्—to hold, to grasp. Cf. Eng. *grip*.—Support or stay (Wolff); sentences (Barth.). Kan. translates “hymns” from √*gar*—गृ—to sing.

*māŋrahe*—6/1—Of the Scripture—मन्त्रा would convey fully the sense.

The last sentence from *āt aighe* . . . etc. has been variously rendered :

“Thenceforth, invested with this (girdle) thou hast made thy abode on the tops of mountains (and there thou recitest) through the ages the commands and hymns of the Scriptures” (Kan.)¶

\* Barth, Wb. under *daēna*. † Reich. § 501. ‡ Wb. 774. || Trans. of Avesta. ¶ Kh. A. b. M. The above is however a free rendering of the Gujarati version of Kan.

"Thenceforth . . . mountains, (thou who art) the stay and support (Schirm und Stutz) of the Scriptures" (Wolff).

"Thenceforth . . . mountains, in order to guard the words and sentences of the Scriptures." (Barth.)\*

27. *nmanō-paite*—8 1—For *nmana* see above 13.

*vis-paite*—*vis* orig. means a collection of families or houses, i.e. a clan—Lord of the village, Kan. translates *vis* by "street." See above 7.

*zantū*—Province. Kan. says "town" (cognate with जन).

*daiǰhu-paite*—Lord of the land or of the country—Pah. *dehpat*, Pers. *di* (*dih*) land, دیکن (*dihkân*) a landholder.

Note the natural arrangement of the political organisation in Persia, "House," (in a political sense) is the smallest of the political units of the old Iranian race, which are thus divided: *nmāna*, "house," (family) *vis* "village" (union of families), *zantū* "country" (union of villages), *daiǰhu*—"land" (union of countries).†

The climax in the arrangement *nmāna*, etc., is noteworthy and is frequently repeated throughout the Avesta.

*spanaŋgha*—3 1—See *spāno* above 22. Through holiness or through wisdom.

*vaēdgyā*—Wisdom; *vaed*—\* वेद (विद्) to know.—विद्या.

*amāi-ca*—4 1—For courage.

*mārvōya* . . . *tanu*—4 1—for my own body. *mārvōya* is a variant of *māiḃya* (\* मय्यम्, मय्यम्). The word *tanu* is often used as an emphatic ref. pron., cf. (Gāθ. xxx. 2. (Sel. xxxiv, Part II). The *mārvōya* is clearly an instance of case-attraction. This word ought to have been *mana* (6 1).

*upa-mruye*—1/1 pres. atm.—I invoke. Note the atm., "I think of thee" i.e. "I remember thee" (Kan.). *mru* might be the Skt. मरु.

*θrimāi-ca*—4 1—Strength, courage, satisfaction. Kan. translates "happiness."

*ya* introduces an explanatory adj. or phrase—Reich. § 749. For the n. gender see above 4.

*pouru-baoǰmahe* (ũz.)—6 1 for 4 1 referring to *θrimāi*. Barth. translates "bringing salvation or succour to many"; *baug*, to save. In a note however (Wb. 901) he says that if there were another passage where the word occurred one could be able definitely to say whether or not there was any connection with भुज्जि (and भज्ज ?).‡ Kan. translates "full of joys."

28. *vi* . . . *bara*—Take away from—विभर

*baēššaiš*—3/3 for 5/3 according to Kan., "from the wickednesses." Reich. says that 3/3 is used instead of 2/3 (§ 427) and translates "take away the enmity."

\* Wb. 529.  
for "country."

† Reich. A.R. p. 99. Note that he uses "country" for "province" and "land" for "country."  
‡ In Skt. भुज्ज् may also be used in the sense of protecting.

*manō*—2/1 n.—Mind or thought (Kan.). Reich. takes it to mean “plot” or “design” and the other German scholars are of the same opinion. They translate “(take us) away from the designs of the angry ones.” There are syntactical objections to this however, as *vi . . bara* according to its natural sense should govern the abl. of the thing from which the worshipper wants to be taken away. Kan. seems therefore more correct and more natural.

*gramanīdām* (v.l. °*nantīdām*)—63—Angry or passionate (Barth.); √ *gram* to be hot; cf. **गर्ह**. Pers. **گرم** (*gharm*) hot; O.H.G. *gram* (angry). Eng. *warm* is also cognate. Kan. derives from *gar* (**गर**) poison and translates 'poisonous (minded)' or wicked. "Angry enemies" (Mills). The g.n. refers to the *thāṇesāḍiḥ* above.

*ciš-cā*—And whosoever. The *ciš* is 1:1 n. while *cit* is 1:1 n. See *mā-ciš* above 21.

*ahmi*—7, 1 n.—in this—अस्मिन्. Found also as *ahma ja*.

*aiñhe*—7/1 f.—in this—<sup>x</sup> अस्या (अस्याम्).

*vīsi* (v.l. *vīse*)—7 l.

zan'tvō—7/1. The regular Av. loc. ending for m. st mō in -u is -au (cf. गुरौ). In the G.A. however we occasionally get -ō, e.g. xratō.\* In Y.A. this becomes regularly -ō which combining with the -u gives -vō. The -v- may be occasionally dropped, e.g. haētō—वेतो—on the bridge. This -ō is probably in orig. the 6/1 ending. (Jack. A.G. § 265).

*aēnanhā*—1 l of °*hvant*—lit. full of injury, harmful. Revengeful (Kan.).

*gaurvaya*—2/1 imp. par. *gə'arəw* (*grab*)—ग्रभ् (ग्रह्) to take away.

-*hē*—enclitic 6/1 of the pron. 3rd per.—See *šē* below.

*pāḍave* = १२ + *paḍa* + *vya* (Ar. *bhya* — ब्या) — From (his) legs — A *daēva*-word.

*pairi* . . . *varənūidi*—2/1 imp. par. √*var* (वृ) + *pairi* (परि)—lit. turn upside down—<sup>x</sup>*परिवर्तयि*. Take away or destroy (Kan. and others).

-*šē*—enclitic 6/1. *he* and *šē* are enclitics used in Y.A. frequently both for 4/1 and 6/1 and in a few cases *hē* seems to be used for the plu. (Jack. A.G. § 395).

uṣi—lit. "ear," hence intellect. Per. هوش (hūsh) intellect. When used literally to mean "ear" the word is in the *ahura*-sense, the *daēva*-word is *karana* (कर्ण).

*skandem . . . karanūidi*—lit. reduce to disorder (to pieces), i.e. completely destroy—*हिन्यन् ह* (cf. *किकिरा हन् RV. VI. 53. 7-8*).

29. *zbaraθaēbya*—*ān.*)  $\frac{4}{2}$  of *°raθa*—leg (*daēva*).  $\sqrt{zbar}$  (𐬰𐬀) to be crooked.

\* Yas. XLVIII. 4. Probably *ā* or *ai* was the older pronunciation of the Skt. *ai* as well.

*fratuyā*—2/1 pres. opt. par.—√*tu* (तु) + *frā* (फ्र)—Give strength. Pers. توانیدن (*tuwānīdan*) to be able.

*gavaēibya*—4/2—hands (*daēva*). *zasta* (जस्त) is the corresponding *ahura*-word.

*aiwi-tūtuyā*—2/1—pft. opt. par. √*tu*+*aiwi*, to strengthen.

*zām*—2/1 f.—The earth. *zama* is another form.

*mā* . . . *vaēnōi*—3 1 opt.—The opt. 3 per. with *mā* is remarkable. The sense is almost imp.—“let him not see” rather than “may he not see” Cf. verse 21 above. √*vin*—वेति—Pers. بین (*bīn*) saw.

Note the sudden transition from 2 per. to 3 per.

*aēibya*—3/2—see above 8.

*gām*—Taken by some to be a var. of *zām* in the sense of “creation”, so Kan. The word *gāuš urvān* (Gāθ. Ahu. XXIX. 1.) is used to denote “the spirit of creation.” (Cf. the idea of गोपाल in Skt. mythology.) Some people take it literally to mean “cattle.” See Sel. XV below.

*aēnaphaiti*—den. verb, from *aenah* (एनस्) injury—does harm, injures. The verbal form occurs only here.

*kāhrpəm*—2 1 of *kəraf* f.—Body. See *hu-kərafš* above 16. The cognate Skt. कर्ष has only the 3/1 कर्षा found in Veda.

30. In this and the following two *karšs* some portions are given by Geld. as prose. They have been arranged here metrically to indicate where rhythm requires the break, the metre however does not always come right. See also 26 above.

*paiti*—पति—against, with gen.

*ažoiš*—6 1 of *aži*—serpent.

*simahē*—6 1 adj.—dreadful (Kan.)—Reich. takes it as a noun and translates “a horror” i.e. “a horrible thing.”

*viš-vaēpahe*—emitting poison, √*vaēp*—वप्—to emit.

*nāšmnāi*—4 1 of pt. of *s*. aor. atm. √*naš* (नश्) to perish, to be destroyed (Barth. Wb. 1055). The sense here, says Reich., is future (§ 669). Hence the translation given both by Reich. and Barth. is “(for fear) lest the righteous be destroyed.” But in Hb. air. D. Barth. takes *nāšmnāi* as pres. pt. atm. and translates “for the protection (or welfare) of the righteous.” This is from √*naš* to attain, to reach. Kan. takes it in the latter manner.

*ašane*—4 1 instead of 6/1 by case-attraction.

*vadars*—2 1 n.—weapon √*vad* (वध्) to slay.

*jaiði*—2/1 imp. √*jan* (जान्)—जन् to slay, to strike—Smite -<sup>x</sup>जधि (जधि).

*vivarəzdavato* (द्वर.)—6/1 of p. pt. par. √*varəd* (वरध्) to increase, hence “One who has grown great,” i.e. proud (Barth.). Kan. takes it as act. p.

pt.\*  $\sqrt{\text{varaz}}$  (to work) with prefix *vī* (against) and translates "working against (the Law of God)."

$\chi rvi\delta yato$ —6/1—Cruel, bloodthirsty. Connected with  $\chi rvi$ :  $\chi rvi$ , raw flesh. The Eng. word *raw* is also cognate.

$zazarānō$ —6/1 pft. pt.  $\sqrt{\text{zar}}$  ( $\chi$ ,  $\chi rvi$ ) to be angry. Angry, fuming. Per s.  $\text{آذران}$  (*āzurdan*) to injure is cognate.

31.  $drvatō$ —6/1 of *drvant*; see above 8.

$sāstarš$ —6/1 of *sāstar*  $\sqrt{sāš}$  ( $\chi$ ) to rule—Oppressor or tyrant. The word *sāstar* ( $\chi$ ) lit. meant "prince" or "ruler" then it degenerated in meaning. This, says Barth.,† is due to the influence of another *sāstar* (connected with *sādra*, pain) on the meaning.

$aiwi vōi\delta dayantahe$  ( $\text{अपि}$ )—6/1 pres. pt. par. of *aiwi* + the comp. verb *vōi\delta dā* (to smite) to lift up (a weapon).‡ Here Barth. takes the phrase *aiwi vōi\delta dayantahe kamərəðəm* to mean "holding up (proudly) his wicked-head." Kan. takes *kamərəðəm* as subject of *paiti* and translates "against the head of the man who injures." The comp. verb *vōi\delta dā* is from  $\sqrt{\text{voij}}$  (to injure) +  $\text{अद}$  (cf. *yaōzdā* above 1). Also connected is *vōiyna* ( $\text{विष्णु}$ )—an inundation, Skt.  $\text{वेग}$  also seems cognate.

$ahūm-mərəncō$ —6/1—Life-destroying or soul-destroying— $\sqrt{\text{mərənk'c}}$ ,  $\text{मर्च}$ , to twist, to torture (cf. Hin.  $\text{मोरचाना}$ , (Guj.  $\text{मचडवु}$ ). *mahrka* (above, 8) is cognate.

$mās . . . daθānahe$ —6/1 of pres. pt. atm. of the comp. verb *māzda* (*man* + *dā*), to bear in mind, to remember. The components of the comp. verb are separated, which is a common phenomenon in both Skt. and Av. Cf. *yā zras-ca dāt* (that she may believe and . . .) Yt. IX. 26.;  $\text{यदस्मै धन}$  (RV. II. 12. 5).|| See also Whit. § 1081ff. In later Skt. we get periphrastic forms (like the pft.) whose two components are separated by other words intervening—cf.  $\text{तं पातवां प्रथमनाथ पपात यथाव}$  (*Raghu*. IX. 61);  $\text{प्रभवंशो नृपवचकार}$  (*Ib*. XIII. 36). Kan. offers another suggestion also ¶, that *mās-vaca* may be taken as a *dvandva*-comp. (2/2) meaning "creed and word" and *daθānahe* would then mean "holding (outwardly)."

$\delta yaōθnāiš$ —3/3—In actions, lit. by actions.

$apθyantahe$ —applying or observing.  $\sqrt{\text{ap}}$  ( $\chi$ ) to obtain. In the *-aya* class means to follow out, to observe (Reich.).

32.  $jahikayāi$ —4/1 for 6/1 of *jahikā*, a woman of ill-fame, a wicked woman. The peculiar use of dat. is paralleled in the Brāh. literature of Skt., e.g.  $\text{जिह्व पय}$ :

$yātumaityai$ —full of magic (for subduing her victims), full of wiles.

\* A.G. § 563. This is formed by root + *ta* + *cat*. Cf.  $\text{हस्तवत्}$ . See Whit. §§ 859-900.

† Wb. 1574. ‡ Cf. G. & A. XXII. 10. (*yas-əd vadarš vōi\delta dāt aī dūne* (and he who lifts up weapon against the righteous). || Reich. A.R. p. 100. ¶ Kh. Av. B.M., in a footnote on this passage.



*maoḍanō-kairyāi* (ān)—delighting in (forbidden) pleasures, voluptuous. The word *maoḍana* (√*maod*, मृदु) has a bad signification. Cf. Eng. *lust* as contrasted with Ger. *Lust* (desire).

*upaštā-bairyāi* (ān). Barth. (Wb.) says it is obscure. The first part is evidently the same as उपल (lap) and the second is from √*bar* (बृ) to bear. Kan. says شهوت پرست (*shahvat-parast*) lustful \* which seems a very likely rendering.

*yēṇhe*—6/1— m. in form used for the f. this is doubtless owing to the greater use of the m. form. Whose, यस्याः.

*fraṣravarti*—3/1 pres. inten.—flutters or tosses about. √*fru*, वृ, to fly.

*auram*—1/1 n.—Cloud, अमृ.

*vūtō-ḥūtəm*—Wind-tossed, वातचूतम् ;

*yaṭ* used merely to introduce the repetition which marks the end of the hymn or chapter (Reicu.)†. May be translated by “verily,” “indeed” or a similar mildly emphatic word. Kan. omits it in his trans.

*hē*—4/1 m. used for the f. referring to the *jahikā*; see above 28.

\* Kh. A. b. M. He reads however *upasta*?

† The Upanishads also show a similar repetition at the end of chapters.

II.

## II.

### Sraoṣa Yašt—Yasna LVII.

I. 2\*. § Sraoṣem<sup>1</sup> aṣīm<sup>2</sup>, huraoṣem<sup>3</sup>, | vereθrajanem<sup>4</sup>, frādaṭ<sup>5</sup>-gaṣṣem<sup>6</sup>, | (aṣṣavanem)<sup>7</sup>, aṣahe<sup>8</sup> ratūm<sup>9</sup> yazamaide<sup>10</sup>.

yō<sup>11</sup> paoiryō<sup>12</sup> Mazdā<sup>13</sup> dāmān<sup>14</sup> frasteretāt<sup>15</sup> paiti<sup>16</sup> baresmen<sup>17</sup>,  
yazata<sup>18</sup> Ahurem<sup>19</sup> Mazdām<sup>20</sup>, yazata<sup>21</sup> Ameṣē<sup>22</sup> Spentā<sup>23</sup>,  
yazata<sup>24</sup> Pāyū<sup>25</sup> ōwōrestāra<sup>26</sup>, yā<sup>27</sup> viṣpa<sup>28</sup> θweresatō<sup>29</sup> dāmān<sup>30</sup>.

Ṣ. ahe<sup>1</sup> raya<sup>2</sup> χ<sup>3</sup>arenan̄ha<sup>4</sup>-ca<sup>5</sup>, aifhe<sup>6</sup> ama<sup>7</sup> vereθrayna<sup>8</sup>-ca<sup>9</sup>,  
ahe<sup>9</sup> yasna<sup>10</sup> Yazatanām<sup>11</sup>, tem<sup>12</sup> yazāi<sup>13</sup> surunvata<sup>14</sup> yasna<sup>15</sup>;  
Sraoṣem<sup>16</sup> aṣīm<sup>17</sup> zaoθrābyō<sup>18</sup>, Aṣīm<sup>19</sup>-ca<sup>20</sup> Vajuhīm<sup>21</sup> berezai-  
tīm<sup>22</sup>,

Nairim<sup>23</sup>-ca<sup>24</sup> Saṇhem<sup>25</sup>, hurao-  
ṣem<sup>26</sup>; †

ā<sup>27</sup>-ca<sup>28</sup>-nō<sup>29</sup> jamyāt<sup>30</sup> avan̄he<sup>31</sup>

vereθraja<sup>32</sup> Sraoṣō<sup>33</sup> aṣyō<sup>34</sup>.

4. § Sraoṣem<sup>1</sup> aṣīm<sup>2</sup> yazamaide<sup>3</sup>, | ratūm<sup>4</sup> berezantām<sup>5</sup> yazamaide<sup>6</sup>, |  
yim<sup>7</sup> Ahurem<sup>8</sup> Mazdām<sup>9</sup>, | yō<sup>10</sup> aṣahe<sup>11</sup> apanōtemō<sup>12</sup>; | yō<sup>13</sup> aṣahe<sup>14</sup>  
jāymūstemō<sup>15</sup>. | viṣpa<sup>16</sup>-sravā<sup>17</sup> zaraθuātri<sup>18</sup> yazamaide<sup>19</sup>; | viṣpa<sup>20</sup>.  
ca<sup>21</sup> hvarštā<sup>22</sup> šyaōθna<sup>23</sup> (yazamaide)<sup>24</sup> | varštā<sup>25</sup>-ca<sup>26</sup> varešyamna<sup>27</sup>.  
ca<sup>28</sup>.

yeḡhē<sup>29</sup> hātām<sup>30</sup> aṭa<sup>31</sup> yesnē<sup>32</sup> paiti<sup>33</sup> vajhō<sup>34</sup>  
Mazdā<sup>35</sup> Ahurō<sup>36</sup> vaēθa<sup>37</sup> aṣāt<sup>38</sup> hacā<sup>39</sup>  
yāṇhēm<sup>40</sup>-cā<sup>41</sup> tāṣ<sup>42</sup>-cā<sup>43</sup> tāṣ<sup>44</sup>-cā<sup>45</sup> yazamaide<sup>46</sup>.

II. 5. Sraoṣem<sup>1</sup> aṣīm<sup>2</sup>.... ratūm<sup>9</sup> yazamaide<sup>10</sup>. †

6. § yō<sup>1</sup> (paoiryō)<sup>2</sup> baresma<sup>3</sup> frasterenata<sup>4</sup>, | θryaxētis<sup>5</sup>-ca<sup>6</sup>, paṇca-  
yaxētis<sup>7</sup>-ca<sup>8</sup>, | hapta-yaxētis<sup>9</sup>-ca<sup>10</sup>, nava-yaxētis<sup>11</sup>-ca<sup>12</sup>, | ā<sup>13</sup> xēnūs<sup>14</sup>.  
ca<sup>15</sup> maiḡyō<sup>16</sup>-paitištānēs<sup>17</sup>-ca<sup>18</sup>; | Amešanām<sup>19</sup> Spentanām<sup>20</sup> yas-  
nā<sup>21</sup>-ca<sup>22</sup> | vahmā<sup>23</sup>-ca<sup>24</sup>, χēnaoθrāi<sup>25</sup>-ca<sup>26</sup>, frasastayaṣ<sup>27</sup>-ca<sup>28</sup>.  
ahe<sup>1</sup> raya<sup>2</sup>.... tāṣ<sup>41</sup>-cā<sup>46</sup> yazamaide<sup>46</sup>. †

III. 7. Sraoṣem<sup>1</sup> aṣīm<sup>2</sup>.... ratūm<sup>9</sup> yazamaide<sup>10</sup>.

\* The first "verse" is used only for liturgical purposes and so is omitted here. The real Yašt begins at 2. The Roman figures indicate the *hordais* or sections. † See notes below.

‡ First sentence of 2, repeated here and elsewhere.

|| 3 and 4 repeated here and elsewhere.

## II.

### Sraoša Yast—Yasna LVII.

I. 2. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup>, the beautiful<sup>3</sup>, the victorious<sup>4</sup>, bringing-prosperity<sup>5</sup> to-the-world<sup>6</sup>, the Righteous-one<sup>7</sup>, of Righteousness<sup>8</sup> the Master<sup>9</sup>.

Who<sup>11</sup> first<sup>12</sup> of the creatures<sup>14</sup> of Mazdā<sup>15</sup>, having-spread<sup>15-16</sup> the Barasman<sup>17</sup>, worshipped<sup>18</sup> Ahura<sup>19</sup> Mazda<sup>20</sup>, worshipped<sup>21</sup> the Holy<sup>28</sup> Immortals<sup>22</sup>, (and) worshipped<sup>24</sup> (both) the Maintainers<sup>26</sup> and Creators<sup>26</sup>, who<sup>27</sup> (both have) fashioned<sup>29</sup> the whole<sup>28</sup> of (this) creation<sup>30</sup>.

3. For his<sup>1</sup> splendour<sup>2</sup> and<sup>4</sup> for (his) glory<sup>3</sup>, for his<sup>5</sup> strength<sup>6</sup> and<sup>8</sup> for (his) victory<sup>7</sup>, (and) for his<sup>9</sup> worship<sup>10</sup> of the Worshipful-Ones<sup>11</sup>, him<sup>12</sup> (do) I worship<sup>13</sup> with well-sounding<sup>14</sup> hymn<sup>15</sup>, Sraoša<sup>16</sup> the Holy<sup>17</sup>, with libation<sup>18</sup>, and<sup>20</sup> the exalted<sup>22</sup> Aši<sup>19</sup>. Vānuhi<sup>21</sup>, and<sup>24</sup> the beautiful<sup>26</sup> Nairya<sup>23</sup>-Sagha<sup>25</sup>; and<sup>28</sup> may the victorious<sup>32</sup> Sraoša<sup>33</sup> the Holy<sup>34</sup> come<sup>30</sup> unto<sup>27</sup> us<sup>29</sup> for help<sup>31</sup>.

4. We worship<sup>3</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup>. We worship<sup>6</sup> the exalted<sup>5</sup> Lord<sup>4</sup> who<sup>7</sup> (is) Ahura<sup>3</sup> Mazda<sup>9</sup>, who<sup>10</sup> (is) the highest<sup>12</sup> in holiness<sup>11</sup>, who<sup>13</sup> (hath) reached-the-highest<sup>15</sup> through holiness<sup>14</sup>. We revere<sup>19</sup> all<sup>16</sup> the commandments<sup>17</sup> of-Zaratuštra<sup>18</sup>, we revere<sup>24</sup> besides<sup>21</sup> all<sup>20</sup> well-performed<sup>22</sup> deeds<sup>23</sup>, both<sup>26</sup> (those) performed<sup>25</sup> and<sup>28</sup> (those that) shall-be-performed<sup>27</sup>. (That man) among-those-that are<sup>30</sup> of whom<sup>29</sup> Ahura<sup>36</sup> Mazda<sup>35</sup>, through<sup>39</sup> (his) holiness<sup>38</sup>†, knoweth<sup>37</sup>, (that he) verily<sup>31</sup> (is) better<sup>34</sup> as-regards<sup>33</sup> acts-of-worship<sup>32</sup>, (and those women) too<sup>41</sup> of whom<sup>40</sup> (Ahura Mazda knoweth likewise)—(all such,) both<sup>43</sup> men<sup>42</sup> and<sup>45</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

II. 5. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup> . . . the Master<sup>9</sup>.‡

2. Who<sup>1</sup> first<sup>2</sup> spread<sup>4</sup> the Barasman<sup>3</sup>, (consisting of) three-twigs<sup>5</sup> and<sup>7</sup> five-twigs<sup>7</sup> and<sup>9</sup> seven-twigs<sup>9</sup> and<sup>10</sup> nine-twigs<sup>11</sup> too<sup>13</sup>, and<sup>15</sup> (each was) up-to<sup>13</sup> the-knee<sup>14</sup> and<sup>18</sup> (upto)-the-middle<sup>16</sup> of-the-leg<sup>17</sup> (in length), for the worship<sup>21</sup> and<sup>22</sup> for the praise<sup>23</sup> and<sup>24</sup> for the propitiation<sup>25</sup> and<sup>26</sup> for the glorification<sup>27</sup> as-well<sup>28</sup> of the Holy<sup>20</sup> Immortals<sup>19</sup>.

For his<sup>1</sup> splendour<sup>2</sup> . . . and<sup>45</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.||

III. 7. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup> . . . the Master<sup>9</sup>.

\* I.e. "and."

† I.e. because such a man leads a holy life of righteousness (ašē).

‡ First sentence of 2, repeated here and elsewhere.

|| 3 and 4 repeated here and elsewhere.

8. § yō<sup>1</sup> paōiryō<sup>2</sup> Gāō<sup>3</sup> frasrāvayāt<sup>4</sup> | yā<sup>5</sup> pañca<sup>6</sup> (Spitāmahe<sup>7</sup> aṣaonō<sup>8</sup>)  
Zaraθuštrahe<sup>9</sup> | afsmanivān<sup>10</sup> vacastaštivat<sup>11</sup> | maṭ<sup>12</sup>-āzaintiā<sup>13</sup>,  
maṭ<sup>14</sup>-paitifrasā<sup>15</sup>; | Amešanām<sup>16</sup> Spētanām<sup>17</sup> yasnā<sup>18</sup>-ca<sup>19</sup>, | vah-  
māi<sup>20</sup>-ca<sup>21</sup> xṣnaoθrāi<sup>22</sup>-ca<sup>23</sup> frasastayaś<sup>24</sup>-ca<sup>25</sup>.

ahē<sup>1</sup> raya<sup>2</sup>...tās<sup>44</sup>-cā<sup>45</sup> yazamaide<sup>46</sup>.

IV. 9. Sraoṣem<sup>1</sup> aṣīm<sup>2</sup>...ratūm<sup>9</sup> yazamaide<sup>10</sup>.

10. yō<sup>1</sup> dīryaoś<sup>2</sup>-ca<sup>3</sup> drīvyāś<sup>4</sup>-ca<sup>5</sup> amavāt<sup>6</sup> nmānem<sup>7</sup> hām<sup>8</sup>-tāšti<sup>9</sup>  
pasca<sup>10</sup> hū<sup>11</sup> frāšmō-dāitīm<sup>12</sup>; +yō<sup>13</sup> Aōšmem<sup>14</sup> stereθwatā<sup>15</sup>  
snaioiṣa<sup>16</sup>,

viḥrūmantem<sup>17</sup> x<sup>v</sup>areṃ<sup>18</sup> jainti<sup>19</sup>, aṭ<sup>20</sup>-ca<sup>21</sup> hō<sup>22</sup> bāša<sup>23</sup> kamereḍem<sup>24</sup>  
jaṣ<sup>25</sup>-paiti<sup>26</sup> x<sup>v</sup>an<sup>27</sup>-ayeiti<sup>28</sup> yaθa<sup>29</sup> aojā<sup>30</sup> nāidyāhgem<sup>30</sup>.  
ahē<sup>1</sup> raya<sup>2</sup>...tās<sup>44</sup>-cā<sup>45</sup> yazamaide<sup>46</sup>.

V. 11. Sraoṣem<sup>1</sup> aṣīm<sup>2</sup>...ratūm<sup>9</sup> yazamaide<sup>10</sup>,

taḥmem<sup>11</sup>, āsūm<sup>12</sup>, aojaṇhvantem<sup>13</sup>, darsitem<sup>14</sup>, sūrem<sup>15</sup>, berezaiṣim<sup>16</sup>.

12. § yō<sup>1</sup> viśpaśibyo<sup>2</sup> (haca<sup>3</sup>) arezaśibyo<sup>4</sup> | vavanvā<sup>5</sup> paiti<sup>6</sup>-jasaiti<sup>7</sup>

vyaxma<sup>8</sup> Amešanām<sup>9</sup> Spētanām<sup>10</sup>.

ahē<sup>1</sup> raya<sup>2</sup>...tās<sup>44</sup>-cā<sup>45</sup> yazamaide<sup>46</sup>.

VI. 13. Sraoṣem<sup>1</sup> aṣīm<sup>2</sup>...ratūm<sup>9</sup> yazamaide<sup>10</sup>,

§ yūnām<sup>11</sup> aojīstem<sup>12</sup>, yūnām<sup>13</sup> tancīstem<sup>14</sup>, | yūnām<sup>15</sup> θwaχšīstem<sup>16</sup>,  
yūnām<sup>17</sup>, āsīstem<sup>18</sup>, | yūnām<sup>19</sup> paro-katarētemem<sup>20</sup>,  
paitiṣata<sup>21</sup>, Mazdayasna<sup>22</sup>! Sraoṣahe<sup>23</sup> aṣyehe<sup>24</sup> yasnem<sup>25</sup>.

14. dūrāṭ<sup>1</sup> haca<sup>2</sup> ahmāt<sup>3</sup> nmānāt<sup>4</sup>,

dūrāṭ<sup>5</sup> haca<sup>6</sup> aiḡhāt<sup>7</sup> viśat<sup>8</sup>.

dūrāṭ<sup>9</sup> haca<sup>10</sup> ahmāt<sup>11</sup> zaṇtaoṭ<sup>12</sup>,

dūrāṭ<sup>13</sup> haca<sup>14</sup> aiḡhāt<sup>15</sup> daiḡhaoṭ<sup>16</sup>,

+ aγ<sup>17</sup> (iθyejā<sup>18</sup>) vōiynā<sup>19</sup> veinti<sup>20</sup>,

+ yeḡhe<sup>21</sup> nmānaya<sup>22</sup> Sraoṣō<sup>23</sup>  
aṣyo<sup>24</sup> (vereθrajaś<sup>25</sup>),

θrāfeθō<sup>26</sup> asti<sup>27</sup> paiti-zaṇtō<sup>28</sup>,

§ nā<sup>29</sup>-ca<sup>30</sup> aṣava<sup>31</sup> frāyo<sup>32</sup>-humatō<sup>33</sup> | frāyo<sup>34</sup>-hūxtō<sup>35</sup>, frāyo<sup>36</sup>-hvarštō<sup>37</sup>.

ahē<sup>1</sup> raya<sup>2</sup>...tās<sup>44</sup>-cā<sup>45</sup> yazamaide<sup>46</sup>.

VII. 15. Sraoṣem<sup>1</sup> aṣīm<sup>2</sup>...ratūm<sup>9</sup> yazamaide<sup>10</sup>,

yō<sup>11</sup> vananō<sup>12</sup> kayaśahe<sup>13</sup>,

yō<sup>14</sup> vananō<sup>15</sup> kāiḡyehe<sup>16</sup>,

yō<sup>17</sup> jaṇta<sup>18</sup> daēvayā<sup>19</sup> drujō<sup>20</sup>,

aṣ<sup>21</sup>-aojaṇhō<sup>22</sup>, ahūm<sup>23</sup>-mēreθuō<sup>24</sup>;

yō<sup>25</sup> hareta<sup>26</sup> aiwyaχeta<sup>27</sup>-ca<sup>28</sup>

viśpayā<sup>29</sup> fravōiś<sup>30</sup> gaśōyā<sup>31</sup>

8. Who<sup>1</sup> first<sup>2</sup> chanted-aloud<sup>4</sup> the Gāṣās<sup>3</sup>, namely<sup>5</sup> \* the five<sup>6</sup> (composed) of the holy<sup>3</sup> Spitama<sup>7</sup> Zaratuštra<sup>9</sup>, in-(the-proper)-measure<sup>10</sup> (and) with-the-strophes-(properly)-arranged<sup>11</sup>, with<sup>12</sup>-(their)-commentaries<sup>13</sup> (and) with<sup>14</sup> the-catechism<sup>15</sup>-(thereon), for the worship<sup>18</sup> and<sup>19</sup> for the praise<sup>20</sup> and<sup>21</sup> for the propitiation<sup>22</sup> and<sup>23</sup> the glorification<sup>24</sup> us-well<sup>25</sup> of the Holy<sup>17</sup> Immortals<sup>16</sup>.

For his<sup>1</sup> splendour<sup>2</sup>...and<sup>45</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

IV. 9. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup>...the Master<sup>9</sup>.

10. Who<sup>1</sup> builds<sup>2</sup>-together<sup>4</sup> a strong<sup>6</sup> house<sup>7</sup> (of refuge) bot<sup>13</sup>† for the needy-man<sup>2</sup> and<sup>5</sup> for the needy-woman<sup>4</sup> after<sup>10</sup> the setting<sup>12</sup> of the sun<sup>11</sup>; who<sup>13</sup> smites<sup>19</sup> with uplifted<sup>15</sup> weapon<sup>16</sup> the Demon-of-Wrath<sup>14</sup> a mighty blow<sup>18</sup> and<sup>21</sup> then<sup>20</sup> assuredly<sup>23</sup> smiting<sup>25</sup> (on) his<sup>22</sup> skull<sup>24</sup> breaks-(it)-to-pieces<sup>26</sup> 27, just as<sup>28</sup> a strong<sup>29</sup> (man) (crushes) an oppressor<sup>30</sup>.

For his<sup>1</sup> splendour<sup>2</sup>...and<sup>45</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

V. 11. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup>...the Master<sup>9</sup>, the brave<sup>11</sup>, the swift<sup>12</sup>, possessed-of-strength<sup>13</sup>, daring<sup>14</sup>, valiant<sup>15</sup>, (and) of-high-wisdom<sup>16</sup>.

12. Who<sup>1</sup> from<sup>3</sup> all<sup>2</sup> battles<sup>4</sup> cometh<sup>7</sup> back<sup>6</sup> victorious<sup>5</sup> to the assembly<sup>4</sup> of the Holy<sup>10</sup> Immortals<sup>9</sup>.

For his<sup>1</sup> splendour<sup>2</sup>... and<sup>45</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

VI. 13. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup>...the Master<sup>9</sup>, the strongest<sup>11</sup> among† the youths<sup>11</sup>, the bravest<sup>14</sup> among the youths<sup>13</sup>, the most active<sup>14</sup> among the youths<sup>14</sup>, the swiftest<sup>15</sup> among the youths<sup>17</sup>, the foremost-in-loying<sup>20</sup> among the youths<sup>19</sup>. Desire-eagerly<sup>21</sup>, O worshippers-of-Mazda<sup>22</sup>, the worship<sup>25</sup> of Sraoša<sup>23</sup> the Holy<sup>24</sup>.

14. Far<sup>1</sup> away<sup>2</sup> from that<sup>3</sup> house<sup>4</sup>, far<sup>5</sup> away<sup>6</sup> from that<sup>7</sup> village<sup>8</sup>, far<sup>9</sup> away<sup>10</sup> from that<sup>11</sup> province<sup>12</sup>, far<sup>13</sup> away<sup>14</sup> from that<sup>15</sup> country<sup>16</sup>, (do) the evil<sup>17</sup> (and) destructive<sup>18</sup> troubles<sup>19</sup> fly<sup>20</sup>||, in which<sup>21</sup> house<sup>22</sup> (village, province and country) Sraoša<sup>23</sup> the Holy<sup>24</sup>, the victorious<sup>25</sup>, (being) satisfied<sup>26</sup> is<sup>27</sup> welcomed<sup>28</sup>, and<sup>30</sup> (where) the man<sup>29</sup> (becomes) holy<sup>31</sup>¶ (and) richer<sup>32</sup>, in-good-thoughts<sup>33</sup>, richer<sup>34</sup> in-good-words<sup>35</sup> (and) richer<sup>36</sup> in-good-deeds<sup>37</sup>.

For his<sup>1</sup> splendour<sup>2</sup>...and<sup>45</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

15. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup>...the Master<sup>9</sup>, who<sup>11</sup> (is) the conqueror<sup>12</sup> of the heretic<sup>13</sup>, who<sup>14</sup> (is) the conqueror<sup>15</sup> of the follower-of-the-heretic<sup>16</sup>, who<sup>17</sup> (is) the smiter<sup>18</sup> of the devilish<sup>19</sup> Druj<sup>20</sup>, extremely<sup>21</sup> strong<sup>22</sup> (and) soul<sup>23</sup>-destroying<sup>24</sup>; who<sup>25</sup> (is) the warden<sup>26</sup> and<sup>28</sup> watcher<sup>27</sup> of all<sup>29</sup> the moving<sup>30</sup> world<sup>31</sup>.

\* Lit. "which."

† Lit. "and."

‡ Lit. "of."

|| Lit. "go."

¶ In consequence of the presence of Sraoša.

16. + yō<sup>1</sup> anavañhabdemnō<sup>2</sup>  
(zaēnañha<sup>3</sup>)

nīpāiti<sup>4</sup> Mazdā<sup>5</sup> dāmān<sup>6</sup>,

+ yō<sup>1</sup> anavañhabdemnō<sup>3</sup> (zaēnañ-  
ha<sup>9</sup>)

nīšaurvaiti<sup>10</sup> Mazdā<sup>11</sup> dāmān<sup>12</sup>;

yō<sup>13</sup> vispem<sup>14</sup> ahūm<sup>15</sup> astvañtem<sup>16</sup>  
pasca<sup>20</sup> hū<sup>21</sup> frāšmō-dāitīm<sup>22</sup>.

ereḍwa<sup>17</sup> snaiθiṣa<sup>18</sup> nīpāiti<sup>19</sup>

17. yō<sup>1</sup> nōit<sup>2</sup> pascaēta<sup>3</sup> huš<sup>4</sup> vafa<sup>4</sup>,  
+ yas<sup>5</sup>-ca<sup>10</sup> Spentō<sup>11</sup> (-Mainyuš<sup>12</sup>),  
yas<sup>13</sup>-ca<sup>14</sup> Anrō<sup>15</sup>,

yaṭ<sup>5</sup> Mainyū<sup>6</sup> dāmān<sup>7</sup> daiḍitem<sup>8</sup>,

hišārō<sup>16</sup> aṣahe<sup>17</sup> gaēbā<sup>18</sup>:

§ yō<sup>19</sup> vispāiṣ<sup>20</sup> ayān<sup>21</sup>-ca<sup>22</sup> | χṣafnas<sup>23</sup>-ca<sup>24</sup> yūiḍyeiti<sup>25</sup> | Māzanyasōbyō<sup>26</sup>  
(haḍa<sup>27</sup>) daēvašibyo<sup>28</sup>.

18. hō<sup>1</sup> nōit<sup>2</sup> tarštō<sup>3</sup> frēnāmāite<sup>4</sup>  
frā<sup>5</sup> ahmāt<sup>9</sup> parō<sup>10</sup> vispe<sup>11</sup> daēva<sup>12</sup>  
tarštō<sup>13</sup> temañhō<sup>17</sup> dvareñti<sup>18</sup>.  
ahe<sup>1</sup> raya<sup>2</sup>....tās<sup>4</sup>-cā<sup>46</sup> yazamaide<sup>48</sup>.

θwaēšāṭ<sup>5</sup> parō<sup>6</sup> daēvašibyo<sup>7</sup>;

anusō<sup>13</sup> taršta<sup>14</sup> nemante<sup>15</sup>,

VIII. 19. Sraoṣem<sup>1</sup> ašim<sup>2</sup>....ratūm<sup>9</sup> yazamaide<sup>10</sup>,

§ yim<sup>11</sup> yazata<sup>12</sup> Haomō<sup>13</sup> frāšmiš<sup>14</sup> | baēšazyō<sup>15</sup>, srirō<sup>16</sup>, χṣaθryō<sup>17</sup>,  
(naēri<sup>18</sup>-dōiθrō<sup>19</sup>)\*,

barezište<sup>20</sup> paiti<sup>21</sup> barezahi<sup>22</sup>,

Haraiθyō<sup>23</sup> paiti<sup>24</sup> barezayā<sup>25</sup>,

20. + hvacā<sup>1</sup>, pāpō<sup>2</sup>-vacā<sup>3</sup>, pairi-  
gā<sup>4</sup> (vacā<sup>5</sup>),

paicimuō<sup>6</sup> višpō<sup>7</sup>-paēsīm<sup>8</sup>

+ mastim<sup>9</sup> (yām<sup>10</sup>) pouru<sup>11</sup>-āza-  
iñtīm<sup>12</sup>,

māθrahe<sup>13</sup>-ca<sup>14</sup> paurvatātem<sup>15</sup>.

IX. 21. Sraoṣem<sup>1</sup> ašim<sup>2</sup>....ratūm<sup>9</sup> yazamaide<sup>10</sup>,

yeñhe<sup>11</sup> nmānem<sup>12</sup> vāreθrañi<sup>13</sup>

hazañrō<sup>14</sup>-stūnem<sup>15</sup> viḍātem<sup>16</sup>

barezište<sup>17</sup> paiti<sup>18</sup> barezahi<sup>19</sup>

Haraiθyō<sup>20</sup> paiti<sup>21</sup> barezayā<sup>22</sup>;

χ<sup>23</sup> Sraoṣem<sup>23</sup> antara<sup>24</sup>-naēmāt<sup>25</sup>,

steħr<sup>24</sup>-paēsem<sup>27</sup> ništara<sup>28</sup>-naē-  
māt<sup>29</sup>.

22. yeñhe<sup>1</sup> Ahunō<sup>2</sup> Vairyo<sup>3</sup>

snaiθiṣ<sup>4</sup> viṣata<sup>5</sup> vereθrañā<sup>6</sup>,

Yasnā<sup>7</sup>-ca<sup>8</sup> Haptañhāitiš<sup>9</sup> | Fēuṣas<sup>10</sup>-ca<sup>11</sup> Māθrō<sup>12</sup> (yō<sup>13</sup>) vāreθrañi<sup>14</sup> |  
vispāi<sup>15</sup>-ca<sup>16</sup> Yasnō<sup>17</sup>-keretayō<sup>18</sup>.

ahe<sup>1</sup> raya<sup>2</sup>....tās<sup>4</sup>-cā<sup>46</sup> yazamaide<sup>48</sup>.

\* I have ventured to alter the arrangement of these two lines. Geld. prints yasamaide yim  
paiti | Haomō .... baēšazyō | srirō ... etc.

16. Who<sup>1</sup> never-falling-asleep<sup>2</sup> guards<sup>4</sup> with vigilance<sup>3</sup> the creatures<sup>6</sup> of Mazda<sup>5</sup>, who<sup>7</sup> never-falling-asleep<sup>3</sup> protects<sup>10</sup> with vigilance<sup>9</sup> the creatures<sup>12</sup> of Mazda<sup>11</sup>, who<sup>13</sup> guards<sup>19</sup> all<sup>14</sup> corporeal<sup>16</sup> life<sup>15</sup> with weapon<sup>13</sup> uplifted<sup>17</sup> after<sup>20</sup> the setting<sup>22</sup> of the sun<sup>21</sup>.

17. Who<sup>1</sup> never<sup>2</sup> sleeps<sup>4</sup> (ever) since<sup>5</sup> (the day) when<sup>6</sup> the two-Spirits<sup>8</sup>—both<sup>10</sup> (he) who<sup>9</sup> (is) the Holy<sup>11</sup> Spirit<sup>12</sup> and<sup>14</sup> (he) who<sup>15</sup> (is) the Wicked<sup>16</sup> (one)—created<sup>7</sup> the worlds<sup>7</sup>: (for he is) the Protector<sup>16</sup> of the world<sup>18</sup> of Righteousness<sup>17</sup>, who<sup>19</sup> through all<sup>20</sup> (time,) both<sup>22</sup> days<sup>21</sup> and<sup>24</sup> night<sup>23</sup> fights<sup>25</sup> against<sup>27</sup> the demons<sup>28</sup> of Māzana<sup>24</sup>.

18. He<sup>1</sup> never<sup>2</sup> stricken-with-terror<sup>3</sup> bow<sup>4</sup> down<sup>4</sup> through fear<sup>6</sup> before<sup>6</sup> the demons<sup>7</sup>; (rather) all<sup>11</sup> the demons<sup>12</sup> stricken-with-terror<sup>14</sup> bow<sup>15</sup> down<sup>8</sup> before<sup>10</sup> him<sup>9</sup> against-(their)-will<sup>13</sup>, (and) terror-stricken<sup>16</sup> run<sup>13</sup> (away) into darkness<sup>17</sup>.

For his<sup>1</sup> splendour<sup>2</sup> . . . and<sup>46</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

19. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup> . . . the Master<sup>9</sup>, whom<sup>11</sup> did worship<sup>12</sup> Haoma<sup>13</sup> the Renovator<sup>14</sup>, the healing<sup>15</sup>, the beautiful<sup>16</sup>, the kingly<sup>17</sup>, yellow<sup>18</sup>-eyed<sup>19</sup>, upon<sup>21</sup> the highest<sup>20</sup> height<sup>22</sup>, upon<sup>24</sup> the mount<sup>25</sup> Haraiti<sup>26</sup>;

20. (Haoma, who is) the speaker-of-gracious-words<sup>1</sup>, the speaker<sup>3</sup>-of-words-that-protect<sup>2</sup>, chanting-all-round<sup>4</sup> the hymns<sup>5</sup>, Lord<sup>6</sup> (of) the wisdom<sup>9</sup> manifold<sup>7-8</sup>, which<sup>7</sup> (is) rich<sup>11</sup> in-understanding<sup>12</sup> (the meaning of the holy texts), and<sup>14</sup> (Master of) the first place<sup>15</sup> of the holy-scripture<sup>13</sup>†.

For his<sup>1</sup> splendour<sup>2</sup> . . . and<sup>46</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

IX. 21. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup> . . . the Master<sup>9</sup>, whose<sup>11</sup> house<sup>12</sup> of-victory<sup>13</sup>, a thousand<sup>14</sup>-pillared<sup>15</sup>, (is) built<sup>16</sup> upon<sup>18</sup> the highest<sup>17</sup> height<sup>19</sup>, upon<sup>21</sup> the mount<sup>22</sup> Haraiti<sup>20</sup>, shining-by-its-own-splendour<sup>23</sup> from-the-in<sup>24</sup>-side<sup>25</sup> (and) star<sup>26</sup>-bedecked<sup>27</sup> from-the-out<sup>28</sup>-side<sup>29</sup>.

22. Whose<sup>1</sup> victorious<sup>6</sup> weapon<sup>4</sup> the Ahuna<sup>2</sup> Vairya<sup>3</sup> hath become<sup>5</sup>, and<sup>8</sup> the Yasna<sup>7</sup> Haptañhāiti<sup>9</sup>, and<sup>11</sup> the Fəruša<sup>10</sup> Məōra<sup>12</sup> which<sup>13</sup> (is) foe-conquering<sup>14</sup>, as-well-as<sup>16</sup> all<sup>15</sup> the sections<sup>18</sup> of the Yasna<sup>17</sup>.

For his<sup>1</sup> splendour<sup>2</sup> . . . and<sup>46</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

† I.e. "and."

† I.e. who occupies the highest position in the scriptures.



X. 23. Sraošem<sup>1</sup> ašim<sup>2</sup>....ratūm<sup>9</sup> yazamaide<sup>10</sup>,

yeghe<sup>11</sup> ama<sup>12</sup>-ca<sup>13</sup>, vereθrayna<sup>14</sup>-  
ca<sup>15</sup>,

avāin<sup>20</sup> Amešā<sup>21</sup> Spenta<sup>22</sup>

24. \*yō<sup>1</sup> daēnō<sup>2</sup>-disō<sup>3</sup> daēnayāi<sup>4</sup>,  
+ aoi<sup>19</sup> yēm<sup>9</sup> astvaitīm<sup>10</sup> gaēθām<sup>11</sup>.

aya<sup>12</sup> daēnaya<sup>13</sup> fraorenta<sup>14</sup>

frā<sup>18</sup> Vohu<sup>19</sup>-Manō<sup>20</sup>, frā<sup>21</sup> Ašem<sup>22</sup> Vāhištem<sup>23</sup>, | frā<sup>24</sup> Xšaθrem<sup>25</sup>-Vairīm<sup>26</sup>,  
frā<sup>27</sup> Spenta<sup>28</sup>-Ārmaiti<sup>29</sup>, | frā<sup>30</sup> Haurvatās<sup>31</sup>, frā<sup>32</sup> Ameretatās<sup>33</sup>;

† frā<sup>34</sup> āhūiriš<sup>35</sup>-fraēnō<sup>36</sup>

haozθōwa<sup>16</sup>-ca<sup>17</sup>, vaēdyā<sup>18</sup>-ca<sup>19</sup>,  
aoi<sup>23</sup> haptō<sup>24</sup>-karšvairīm<sup>25</sup> zām<sup>26</sup>.

vaso<sup>7</sup>-xšaθrō<sup>8</sup> fracarāiti<sup>7</sup>

Ahurō<sup>15</sup> Mazdā<sup>16</sup> ašava<sup>17</sup>,

frā<sup>37</sup> āhūiriš<sup>38</sup>-tkaēθō<sup>39</sup>.†

25. frā<sup>1</sup> aša<sup>2</sup> vaēibya<sup>3</sup> ahubya<sup>4</sup>

āi<sup>9</sup> Sraoša<sup>10</sup> ašya<sup>11</sup> huraoša<sup>12</sup>!—

yas<sup>18</sup>-ca<sup>19</sup> asti<sup>20</sup> manahyo<sup>21</sup>—

pairi<sup>22</sup> drvatat<sup>23</sup> mahrkāt<sup>24</sup>,

pairi<sup>25</sup> drvatbyō<sup>26</sup> haēnaēibyo<sup>30</sup>,

Aēšmahe<sup>36</sup> parō<sup>37</sup> draomēbyō<sup>39</sup>,

mat<sup>43</sup> Vištataot<sup>44</sup> daēvō<sup>45</sup>-dātāt<sup>46</sup>.

26. + aša<sup>1</sup>-nō<sup>2</sup>-tūm<sup>3</sup> Sraoša<sup>4</sup> ašya<sup>5</sup>  
(huraoša<sup>6</sup>)!

+ drvatātem<sup>10</sup> tanubyō<sup>11</sup>

paiti<sup>15</sup>-jaitīm<sup>16</sup> dušmainyunēm<sup>17</sup>

aurvaθanēm<sup>21</sup> tbišyantām<sup>22</sup>.

ahe<sup>1</sup> raya<sup>2</sup>.... tāsa<sup>44</sup>-ca<sup>45</sup> yazamaide<sup>46</sup>.

+ vaēibya<sup>5</sup> (nō<sup>6</sup>) ahubya<sup>7</sup> nipayā<sup>8</sup>,  
+ ahe<sup>13</sup>-ca<sup>14</sup> aṇhēuš<sup>15</sup> (yō<sup>16</sup>), ast-  
vatō<sup>17</sup>,

pairi<sup>25</sup> drvatat<sup>26</sup> Aēšmāt<sup>27</sup>,

+ yā<sup>31</sup> us<sup>32</sup> (xrūrem<sup>33</sup>) drafšem<sup>34</sup> ge-  
rewnān<sup>35</sup>;

+ yā<sup>39</sup> (Aēšmō<sup>40</sup>) duždā<sup>41</sup> drā-  
vayāt<sup>42</sup>,

zāvare<sup>7</sup> dayā<sup>8</sup> hitaēibyo<sup>9</sup>,

pouru<sup>12</sup>-spaχštim<sup>13</sup> tbišyantām<sup>14</sup>,

haθrā<sup>18</sup>-nivāitīm<sup>19</sup> hamereθanēm<sup>20</sup>,

XI. 27. Sraoem<sup>1</sup> ašim<sup>2</sup>....ratūm<sup>9</sup> yazamaide<sup>10</sup>,

yim<sup>11</sup> caθwārō<sup>12</sup> aurvañtō<sup>13</sup>

spenta<sup>17</sup> viθvāñhō<sup>18</sup> asaya<sup>19</sup>,

srvaēna<sup>22</sup> aēšām<sup>23</sup> safvāñhō<sup>24</sup>

auruša<sup>14</sup> raoχšna<sup>15</sup> frāderesra<sup>16</sup>,

mainivasañhō<sup>20</sup> vazenti<sup>21</sup>;

zaranya<sup>25</sup> paiti<sup>26</sup>-θwarštāñhō<sup>27</sup>.

28. šāsyayha<sup>1</sup> aspaēibya<sup>2</sup>, | āsyayha<sup>3</sup> vātaēibya<sup>4</sup>, | āsyayha<sup>5</sup> vāraēi-  
bya<sup>6</sup>, | āsyayha<sup>7</sup> maēyaēibya<sup>8</sup>, |

āsyayha<sup>9</sup> vayaēibya<sup>10</sup> (hvpataretaēibya)<sup>11</sup>† | āsyayha<sup>12</sup> (hvastayā<sup>13</sup>)  
aiñhimanaya<sup>14</sup>.

\* Geld. includes the first half-line in 23. Jack. and Kan. have the text as here.

† Geld. has this line in continuation with the previous prose passage.

‡ Kan.; Geld. reads *pata*<sup>9</sup> and notes the v.l. *āspata*<sup>9</sup>.

X. 23. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup>...the Master<sup>9</sup>, through<sup>\*</sup> whose<sup>11</sup> strength<sup>12</sup> and<sup>13</sup> victory<sup>14</sup> and<sup>15</sup> great-knowledge<sup>16</sup> and<sup>17</sup> wisdom<sup>18</sup> as-well<sup>19</sup>, the Holy<sup>22</sup> Immortals<sup>21</sup> have come-down<sup>20</sup> upon<sup>23</sup> (this) earth<sup>24</sup> of-the-seven<sup>24</sup>-regions<sup>25</sup>.

24. Who<sup>1</sup>, the Revealer<sup>3</sup>-of-the-Law<sup>2</sup> for the Faith<sup>4</sup> (of Mazda), moves-about<sup>7</sup>, ruler<sup>6</sup>-at-will<sup>5</sup>, upon<sup>8</sup> (this) which<sup>9</sup> (is) the corporeal<sup>10</sup> world<sup>11</sup>. This<sup>12</sup> faith<sup>13</sup> did profess<sup>14</sup> Ahura<sup>15</sup> Mazda<sup>13</sup> the Holy<sup>17</sup>, (as) did<sup>18</sup>† Vohu<sup>19</sup>. Manō<sup>20</sup>, (as) did<sup>21</sup> Aša<sup>22</sup>-Vahišta<sup>23</sup>, (as) did<sup>24</sup> Xšaθra<sup>25</sup>. Vairya<sup>26</sup>, (as) did<sup>27</sup> Spenta<sup>28</sup>. Ārmaiti<sup>9</sup>, (as) did<sup>30</sup> Haurvatās<sup>31</sup>, (as) did<sup>32</sup> Amərətātəs<sup>33</sup>; (as also) do<sup>34</sup> the Seekers<sup>35</sup>-after-God<sup>35</sup>, (as also) do<sup>37</sup> the Teachers<sup>39</sup> of-God's-Law<sup>38</sup>.

25. Therefore<sup>2</sup> O<sup>9</sup> Holy<sup>11</sup> (and) beautiful<sup>12</sup> Sraoša<sup>10</sup>! during<sup>1</sup> both<sup>3</sup> the lives<sup>4</sup> (yea,) during both<sup>5</sup> our<sup>6</sup> lives<sup>7</sup>,—(the life) both<sup>14</sup>† of this<sup>13</sup> world<sup>15</sup> which<sup>16</sup> (is) corporeal<sup>17</sup> and<sup>19</sup> (of that) which<sup>18</sup> is<sup>20</sup> spiritual<sup>21</sup> do thou protect<sup>3</sup> (us) against<sup>22</sup> on-rushing<sup>23</sup> Death<sup>24</sup>, against<sup>25</sup> the on-rushing<sup>26</sup> Demon-of-Wrath<sup>27</sup>, against<sup>28</sup> the on-rushing<sup>29</sup> hosts<sup>30</sup> who<sup>31</sup> have raised<sup>35</sup> aloft<sup>32</sup> the bloody<sup>33</sup> standard<sup>34</sup>, against<sup>37</sup> (those) assaults<sup>36</sup> of Aēšma<sup>36</sup>, which<sup>39</sup> the evil-minded<sup>41</sup> Aēšma<sup>40</sup> has launched<sup>42</sup> (against us) in-company-with<sup>43</sup> the devil<sup>46</sup>-created<sup>46</sup> Demon-of-Destruction<sup>44</sup>.

26. Therefore<sup>1</sup> (do) thou<sup>3</sup> (O) Sraoša<sup>4</sup>, Holy<sup>5</sup> (and) beautiful<sup>6</sup>, grant<sup>8</sup> strength<sup>7</sup> unto our<sup>2</sup> horse-teams<sup>9</sup>, health<sup>10</sup> unto (our) bodies<sup>11</sup>, full<sup>12</sup>-watch<sup>13</sup> against|| (our) opponents<sup>14</sup>, smiting<sup>16</sup>-down<sup>15</sup> of (those) evil-minded<sup>17</sup> (against us), (and) universal<sup>13</sup>-overthrow<sup>19</sup> of the inimical<sup>21</sup> opponents<sup>22</sup> gathered-together<sup>20</sup> (to fight us).

For his<sup>1</sup> splendour<sup>2</sup>...and<sup>46</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

27. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup>...the Master<sup>9</sup>, whom<sup>11</sup> four<sup>12</sup> steeds<sup>13</sup>, red<sup>14</sup>, brilliant<sup>15</sup> (and) beautiful<sup>16</sup>, divine<sup>17</sup>, wise<sup>18</sup> (and) shadow-less<sup>19</sup> do bear<sup>21</sup> darting-through-the-heavenly-spaces<sup>20</sup>; their<sup>23</sup> hard<sup>22</sup> hoofs<sup>24</sup> (are) inlaid<sup>26-27</sup> with gold<sup>25</sup>.

28. (Either pair of these four horses is) swifter<sup>1</sup> than a-pair-of-(mortal)-steeds,<sup>2</sup> swifter<sup>3</sup> than winds<sup>4</sup>, swifter<sup>5</sup> than rain<sup>6</sup> (showers), swifter<sup>7</sup> than clouds<sup>8</sup>, swifter<sup>9</sup> than birds<sup>10</sup> well-winged<sup>11</sup>, swifter<sup>12</sup> than arrows<sup>14</sup> well-spied<sup>13</sup>.

\* *Id.*, on account of.  
; *Id.*, "and."

† Instead of the *𐬵𐬀𐬭𐬀𐬎𐬌* I have ventured to put in the English auxiliary.  
|| *Id.*, "of."

29. yōi<sup>1</sup> vīspē<sup>2</sup> tē<sup>3</sup> apayeinti<sup>4</sup>,  
nōi<sup>5</sup> ave<sup>6</sup> paskā<sup>7</sup> āfēntē<sup>12</sup>;  
yōi<sup>13</sup> 'vaēibya<sup>14</sup> snaiθlābya<sup>15</sup>  
yim<sup>18</sup> vohūm<sup>19</sup> Sraoṣem<sup>20</sup> ašīm<sup>21</sup>

yā<sup>5</sup> ave<sup>6</sup> paskā<sup>7</sup> vyeinti<sup>8</sup>,  
frāyatayeinti<sup>16</sup> vazemna<sup>17</sup>,  
+ yaṭci<sup>22</sup> uṣastaire<sup>23</sup> Hindvō<sup>24</sup>  
(āgeurvayeite<sup>25</sup>),

yaṭci<sup>26</sup> daoṣataire<sup>27</sup> Niyne<sup>28</sup>.  
ahe<sup>1</sup> raya<sup>2</sup>....tās<sup>44</sup>-cā<sup>45</sup> yazamaide<sup>46</sup>.

XII. 30. Sraoṣem<sup>1</sup> ašīm<sup>2</sup>....ratūm<sup>9</sup> yazamaide<sup>10</sup>,

yō<sup>11</sup> berezō<sup>12</sup> berezyāstō<sup>13</sup>

Mazdā<sup>14</sup> dāmān<sup>15</sup> niṣan<sup>16</sup>hasti<sup>16</sup>.

31. yō<sup>1</sup> āθritim<sup>2</sup> hamahe<sup>3</sup>  
ima<sup>8</sup> karṣvare<sup>9</sup> avazāiti<sup>10</sup>,  
snaiθi<sup>14</sup> zastayō<sup>15</sup> drazi<sup>16</sup>mnō<sup>18</sup>

ayān<sup>4</sup> hamayā<sup>5</sup> vā<sup>6</sup> xṣapō<sup>7</sup>,  
yaṭ<sup>11</sup>X<sup>v</sup>aniraθem<sup>12</sup> bāmim<sup>13</sup>,  
brōiθrō<sup>17</sup>-taēžem<sup>18</sup> hvā<sup>19</sup>-vaē-  
yem<sup>20</sup>,

kamereθe<sup>21</sup> paiti<sup>22</sup> daēvanām<sup>23</sup>;

32. śnaθāi<sup>1</sup> Ayrāhe<sup>2</sup> Manyēu<sup>3</sup> (drvatō<sup>4</sup>), | snaθāi<sup>5</sup> Aēšmahe<sup>6</sup>  
xrvim<sup>7</sup>-draoṣ<sup>8</sup> | snaθāi<sup>9</sup> Māzainyanām<sup>10</sup> daēvanām<sup>11</sup> | snaθāi<sup>12</sup>  
vīspanām<sup>13</sup> daēvanām<sup>14</sup>.

ahe<sup>1</sup> raya<sup>2</sup>....tās<sup>44</sup>-cā<sup>45</sup> yazamaide<sup>46</sup>.

XIII. 33. Sraoṣem<sup>1</sup> ašīm<sup>2</sup>....ratūm<sup>9</sup> yazamaide<sup>10</sup>.

īda<sup>1</sup>ca<sup>2</sup>, ainīda<sup>3</sup>-ca<sup>4</sup>, īda<sup>5</sup>-ca<sup>6</sup>,

vīspām<sup>7</sup>-ca<sup>8</sup> aip<sup>9</sup> imām<sup>10</sup> zēm<sup>11</sup>,

vīspā<sup>12</sup> Sraoṣahe<sup>13</sup> aṣyehe<sup>14</sup>,

taḡmahe<sup>15</sup> tanu<sup>16</sup>-māθrahe<sup>17</sup>;

taḡmahe<sup>18</sup> hēm<sup>19</sup>-vareitivatō<sup>20</sup>,

bāzuš<sup>21</sup>-aojaṇhō<sup>22</sup> raθaēštā<sup>23</sup>,

kamereθō<sup>24</sup>-janō<sup>25</sup> daēvanām<sup>26</sup>,

īvanatō<sup>27</sup> vanaiti<sup>28</sup> vanaitivatō<sup>29</sup> | aṣaonō<sup>30</sup> vanatō<sup>31</sup> vanaiti<sup>32</sup> |  
vanaitim<sup>33</sup>-ca<sup>34</sup> (uparatātem<sup>35</sup>) yazamaide<sup>36</sup>.

yām<sup>37</sup>-ca<sup>38</sup> Sraoṣahe<sup>39</sup> aṣyehe<sup>40</sup>, [yām<sup>41</sup>-ca<sup>42</sup> Arštōi<sup>43</sup> Yazatahe<sup>44</sup>].†

34. vīspa<sup>1</sup> nmāna<sup>2</sup> (Sraoṣō<sup>3</sup>-pāta<sup>4</sup>) yazamaide<sup>5</sup>, | yeṭhāda<sup>6</sup> Sraoṣō<sup>7</sup>  
aṣyō<sup>8</sup> | fryō<sup>9</sup> friθō<sup>10</sup> paitizantō<sup>11</sup>, | nā<sup>12</sup>-ca<sup>13</sup> aṣava<sup>14</sup> frāyō<sup>15</sup>-huma-  
tō<sup>16</sup> | frāyō<sup>17</sup>-hūxtō<sup>18</sup>, frāyō<sup>19</sup>-hvarētō<sup>20</sup>.

ahe<sup>1</sup> raya<sup>2</sup>....tās<sup>44</sup>-cā<sup>45</sup> yazamaide<sup>46</sup>.

<sup>1</sup> Geld, has \*taya (771), also Kān.

† Probably this *pāda* was a later interpolation.

29. Who<sup>1</sup> overtake<sup>4</sup> all<sup>2</sup> those<sup>3</sup> after<sup>7</sup> whom<sup>5</sup> they<sup>6</sup> go-in-pursuit<sup>8</sup>; they<sup>10</sup> (are) never<sup>9</sup> (themselves) overtaken<sup>12</sup> from-behind<sup>11</sup>: who<sup>13</sup> speed-on<sup>14</sup> bearing<sup>17</sup> him<sup>18\*</sup>, the excellent<sup>19</sup> Sraoša<sup>20</sup> the Holy<sup>21</sup>, (together) with (his) double<sup>14</sup> weapon,<sup>16</sup> whether<sup>22</sup> he takes<sup>25</sup> (his course) in easternmost<sup>23</sup> Hind<sup>24</sup>, (or) whether<sup>16</sup> in westernmost<sup>27</sup> Niyna<sup>28</sup>.

For his<sup>1</sup> splendour<sup>2</sup> . . . and<sup>45</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

XII. 30. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup> . . . the Master<sup>9</sup>, who<sup>11</sup> call<sup>12</sup> (of form and) high-girded<sup>13</sup> sits<sup>16</sup> among the Creations<sup>15†</sup> of Mazda<sup>14</sup>.

Who<sup>1</sup> thrice<sup>2</sup> every<sup>3</sup> day<sup>4</sup> and<sup>6†</sup> every<sup>5</sup> night<sup>7</sup> comes-down<sup>10</sup> to this<sup>8</sup> region<sup>9</sup>, namely<sup>11</sup>, the-shining<sup>13</sup> X<sup>V</sup>anira<sup>9a12</sup> holding-firm<sup>16</sup> in-both-(i.e.)-hands<sup>15</sup> the weapon<sup>14</sup>, sharp<sup>13</sup>-edged<sup>17</sup>, (and) self<sup>19</sup>-speeding<sup>20</sup> (to be used) against<sup>22</sup> the skulls<sup>21</sup> of demons<sup>23</sup>;

32.|| (the weapon) for hewing-down<sup>1</sup> of Aprō<sup>2</sup> Mainyu<sup>2</sup> the wicked<sup>4</sup>, for hewing-down<sup>5</sup> of the Demon-of-Wrath<sup>6</sup> with-the-bloody<sup>7</sup>-mac<sup>8</sup>, for hewing-down<sup>9</sup> of the Māzana<sup>10</sup> demons<sup>11</sup>, (yea) for hewing-down<sup>12</sup> of every<sup>13</sup> (single) demon<sup>14‡</sup>.

For his<sup>1</sup> splendour<sup>2</sup> . . . and<sup>45</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

XIII. 33. We worship<sup>10</sup> Sraoša<sup>1</sup> the Holy<sup>2</sup> . . . the Master<sup>9</sup>.

Both<sup>2\*\*</sup> here<sup>3</sup> and<sup>4</sup> hereafter<sup>5</sup>, yea<sup>6\*\*</sup> here<sup>5</sup>, and<sup>8</sup> especially<sup>9</sup> (over) this<sup>10</sup> entire<sup>7</sup> earth<sup>11</sup> (do we extol) all<sup>12</sup> (the mighty deeds) of Sraoša<sup>13</sup> the Holy<sup>14</sup>, of the brave<sup>15</sup> Word<sup>17</sup>-incarnate<sup>16</sup>, of the hero<sup>18</sup> with-(manly)-courage-endowed<sup>19,20</sup>, of the Warrior<sup>23</sup> mighty<sup>22</sup>-of-arms<sup>21</sup>, of the cleaver<sup>25</sup>-of-the-skulls<sup>24</sup> of demons<sup>26</sup>; (and) the conquests<sup>29</sup> of the conquering<sup>27</sup> Lord-of-victory<sup>29</sup>, (and) the victories<sup>32</sup> of the holy<sup>30</sup> conqueror<sup>31</sup> and<sup>34</sup> (his all-) conquering<sup>33</sup> (spirit and) greatness<sup>35</sup> (do) we extol<sup>36</sup>—(the greatness) which<sup>37</sup> (is) of Sraoša<sup>39</sup> the Holy<sup>40</sup>, and<sup>38</sup> which<sup>41</sup> (is) of the adorable<sup>44</sup> Aršti<sup>43</sup> as well<sup>42</sup>.

34. We revere<sup>5</sup> all<sup>1</sup> dwellings<sup>2</sup> guarded<sup>4</sup>-by-Sraoša<sup>3</sup>, wherein<sup>6</sup> the Holy<sup>8</sup> Sraoša<sup>7</sup> is welcomed<sup>11</sup>, loving<sup>9</sup> (and) beloved<sup>10</sup>, and<sup>13</sup> (where) the man<sup>12</sup> (becomes) holy<sup>14††</sup> (and) richer<sup>15</sup>-in-good-thoughts<sup>16</sup>, richer<sup>17</sup>-in-good-words<sup>18</sup>, (and) richer<sup>19</sup>-in-good-deeds<sup>20</sup>.

For his<sup>1</sup> splendour<sup>2</sup> . . . and<sup>45</sup> women<sup>44</sup> (do) we revere<sup>46</sup>.

\* Lit. "whom." † The "Holy Immortals" and the other "Worshipful Ones." ‡ Lit. "or." § The sense "runs on" from verse 31. ¶ Orig. plu. \*\* Lit. "and." †† In consequence of the presence of Sraoša.

## NOTES.

1. Kanga—Khordeh Avesta bā Māeni (5th ed.), pp. 280ff.

2. Jackson—Avesta Reader, No. III.

3. Mills, S.B.E., Vol. XXXI, pp. 297ff.

*Sraoša* occupies among the angel hierarchy of Zoroastrianism a very exalted rank. He is in some respects regarded as next to Ahura Mazda and his immediate ministers the Aməša-Spəntās. Hence he is regarded as the highest of the Yazatas. His work is to look after human souls. Day and night he watches over humanity keeping off the daēvas with uplifted weapon. During the three days succeeding death the human soul is directly under the protection of *Sraoša* and hence his hymns are always chanted as the principal prayers during the funeral ceremonies. When on the dawn of the fourth morning after death, the departed soul is judged for his actions during his life on earth, it is *Sraoša*, who, as one of the judges in association with Miθra (Mēhr), judges him and assigns him his reward. During life too the human soul is under the care of *Sraoša* and he takes special care of the human beings during the hours of darkness. The cock, who by his crowing, marks the end of the powers of darkness, who rule at night, and the dog who guards us during the hours of darkness, are both animals sacred to *Sraoša*. The Pahl. books (notably the *Bundehish*) give a great many details about *Sraoša*. He is the messenger of Ahura Mazda to humanity and he occasionally is mentioned as being joint sacrificial priest with Ahura Mazda Himself at certain ceremonies. So great is his position in Z. literature that in all ceremonies the very first hymn recited is an invocation to *Sraoša* (the *Sraoša Bāz*).

I. 2. *Sraoṣəm*—2 1. The name is taken by scholars to be from the *√sru* (𐬰) to hear. It seems to mean "obedience", the obeying or carrying out of the Law of Righteousness which is the Law of Ahura. Cf. also Yas. LX, 5 (Sel. IV), where the word *sraoša* is used lit. in the sense of "obedience".

*aṣīm*—2 1 of *aṣya*; invariably used as an epithet of *Sraoša* and used for no one else. Lit. "the Righteous", "the Holy", i.e. he who upholds Aša.

*huraodəm*—from *hu* (𐬥) good and *raoda* (𐬭𐬀𐬌𐬭𐬀𐬎𐬀; *√raod-*, 𐬭𐬀𐬎𐬀, 𐬭𐬀𐬎𐬀) growth or form. See above Yas. IX. 5. Beautiful. Lit. of fine appearance. "Fair of form" (Jack.); "tall formed" (Dar.).

*frādaṭ-gaēdəm*—Bringing-prosperity. *frādaṭ* is pres. pt. of *√dā* with *frā* to increase, to prosper. The Pers. *فراد* (*farāz*), exalted, is cognate, also *فریاد* (*feryād*) cry for help, complaint.

*ratūm*—Leader, Master, Lord. See note on the same word in Yas. IX. 1. Barth. thinks that there is no connection between *ratu*, time (𐬭𐬀𐬎𐬀) and *ratu*, leader.\* The word *ratu* in the sense of "leader" is always opposed to *ahu*, the former being used invariably in the sense of a "spiritual leader" and the latter in a material sense. Cf. the prayer *yaθā ahū vairiyo* below (Sel. VII a). Barth. however (Wb. 1498) says that *ahu* is an arbitrator

(*Schiedesrichter*) as opposed to the *ratu* the judge (*Gerichtsherr*). This is not very clear. But elsewhere (Wb. 282, under *ahu*) he mentions that the *ahu* was always a warrior whereas the *ratu* belonged to the higher caste and was the judge. These correspond to the Greek βασιλεύς (king) and to the person who held the office of διαγνώων (investigating) respectively. This rather supports the idea of material and spiritual leaders. Jack. says definitely “spiritual leader”. Haug takes *ahu* to be the spiritual leader and *ratu* as the material, also Modi.

*yazamaide*—1/3 pres. atm. √yaz (यज्). We worship. The ending *-maide* is the same as -मये (\*-मये) with an epenthetic *i* inserted. Cf. Grk. -μετα. Reich. § 256.

*dāmān*—1/3 used for 6/3. Kan. takes it as 7/3 in meaning. The ending *-ān* is used with n. nouns in *-an* for practically all cases (Jack., A. G., § 308).

*frastərəntāt*—5/1 n. p. pt. pass. √star (स्तृ) with *frā* (फ्रा), to spread. Through spreading. The abl. is governed by the word *paiti* giving the sense of the Lat. abl. absolute—having spread. See Reich. § 676. Cf. *yō . . . rapithwinəm . . . frāyazaitē frasnātaēibya zastaēibya . . . frastərəntāt paiti barəsmən, uzdātāt paiti Huomāt, raocintāt paiti Āθrāt srāvayamnāt paiti Ahunāt Vairyāt*, Afrin. IV. 5. “who worships the *rapithwina* (midday) with hands washed, having spread the *Barəsmən* (and) having invoked *Haoma*, (and) having lighted the fire, (and) having chanted the *Ahura Vairya*”. The word *frastərənta* is translated by Dar. and others as “tied up”. In the ceremony the twigs are tied up, but they are first laid out or spread out before being made into bundles.

*barəsmən*—5/1 attracted by the case of the previous word for 2/1. The *barəsmən* twigs were twigs of the *Haoma* plant (or of the pomegranate) used in certain ceremonies. They are first laid out and then tied up in bundles. The number varies according to the ceremony to be performed.\* Now-a-days brass or silver wires are used in place of the twigs. The phrase *barəsmən star* recalls the ऋषिः of the Vedas and probably these are philologically identical. Some writers have identified the *barəsmən* with the कुश grass but this is not correct, because the *barəsmən* is never used as a seat for the divine beings.† The custom seems to be a very old one. Strabo mentions it‡ and it is probably the same custom which is referred to in Ezekiel VIII. 16–17. The Roman Flamines also worshipped the fire with a certain number of twigs held in the hand.

*yazata*—3/1 impf. atm. augmentless—यजन्.

*Aməšə Spəntā*—2/3 the *-ə* at the end shows that the form is G.A. The Holy Immortals. The *Ameshāspends* of later Z. theology. These are the six ministers of *Ahura*, who might be compared to the “archangels”. They are *Vohu-Manō* (*Bahman*), *Aša-Vahišta* (*Ardibeshi*), *Xšaθra-Vairya* (*Shahri-*

\* For details consult Modi Dict. pp. 140f.

† Haug, p. 288, Reich. (A. R. p. 102) says that in Yezd the *tamariak* is used and the twigs are bound with a strip of mulberry bark. See also Jack. Per. pp. 369ff. ; XV. 3. 24.

var), *Spanta-Āmaiti* (*Spendārmad*), *Haurvatāt* (*Khurdād*) and *Amərətātā* (*Amerdād*).<sup>\*</sup> Sometimes the texts mention seven *Ameshaspendas* because *Ahura Mazda* is counted as one, as it were *primus inter pares*. *Sraoša* is occasionally also ranked among them.

*Pāyū Ōworəštāra*—2/2. Each of these words is 2/2 and hence Jack. has some justification in taking these two words as a *देवताद्वय* comp.† According to him, *Pāyū* means “(two) Protectors” (√*pā*-पर) and *Ōworəštāra* means “(two) Judges” and hence the whole comp. means “the two, viz. the Protector and the Judge”. Jack. explains these as *Miθra* [मिथ्र, Pers. مهر (*mehr*)] the Protector and *Rašnū*† the Judge. These two sit in judgment over the soul, on the morning of the fourth day after death, after the *Cinva*-bridge is crossed. Kan. takes each word separately, (2/2)‡ and trans. “the (two) Protectors (and) the (two) Creators”—they being identical, being *Spanta-Mainyu* and *Ayō-Mainyu* who have created ~~the world~~ and who maintain this world. See note on the latter name in Yas. IX. 8 above, Barth. understands (Vib. 889) that the two are *Miθra* and *Ahura*.

*Ōworəštūtō*—3 2 pres. par. Make or create; used as an *ahura*-word. The contrasted *daēva*-word is *kərənt-* (cf. Yas. IX. 8.). This word is connected with the √*taš* (तश्) to cut into shape and the word *taršvak* (one who has created)¶. Cf. Afy. ترشج (*tarshaj*) Axe.

3. *ahē*—6/1 of the dem. pron. stem *a*. The G. A. form is *ahyā*. The variants *aphe* and *aighe* are also found—अप्य.

*raya*—3 1 f. Splendour (√*rā*-र- to shine).

*Xʼarənaŋha-ca*—3 1 m. Glory. See above, Yas. IX. 4.

*ama*—3 1 m. Courage (Kan.); strength (Jack.).

*yasna*—3/1 m. Worship, praise (Jack.); fame (Guj. कीर्ति) Kan.

*Yazatanām*—6/2. Orig. p. pt. pass. of √*yaz* (यज्) to worship. Jack. (A. G. § 786, note 2) says that the ending *-ta* in this case has “partly a gerundive force” and compares *arazata* (रजत), silver. Lit. “the worshipful-one”, “the adorable one”, the name is specially applied to an order of Beings comparable to Angels of Christianity or to the *Devas* of the Hindus, who help in various ways in securing the welfare of the world and the carrying on of God’s work therein. The *Ameshaspendas* are the highest among the *Yazatas*. Jack. and Barth. take the word as referring to *yasna* preceding and translate: “For his worship of the *yazatas*”. Kan. takes the sense as being “run on” and refers the word to *təm* following and translates, “For his fame, him among the *Yazatas* (do I worship)”;—*Sraoša*, as the highest of the *Yazatas*, being as it were specially marked out as an object of worship.

*yazāi*—1 1 subj. pres. atm. I worship.

*surunvata*—3 1 pres. pt. √*śru* (श्रु), to hear. Lit. audible, loud, here used

\* For details see Introduction.

† Cf. Whit. § 1255.

‡ The name means “the Just”. The Pers. راست (*rašt*) “upright” or “just” is cognate.

¶ Geld. text agrees here.

¶ Yas. LXX. 1.

in a pass. sense almost, "well sounding," i.e. properly-intoned. Kan. translates "famous"—*बुद्धता* (cf. *वृत्ति*). Ba. th. takes this as fut. pt. pass.\*

**zaothrábyō**—3 3. With sacrificial gifts, with libation. The word is used especially in the sense of offerings of milk or consecrated water, etc. , **zu** (𑀧) to sacrifice. **𑀧𑀸𑀓** is used in RV. in this sense in VI. 11. 1 and also X. 53. 1-5, and in the comp. **𑀧𑀸𑀓𑀲𑀸𑀓**.

*Aṣim-ca Vaguhim*—*2/1f*. Lit. the best holiness. As a proper name it indicates the incarnation of Piety and the resulting blessings. It is used as the name of one of the *Yazatas*. It later becomes *Arishvagh*. She is, according to Nair.,† the same as *एश्वरी*. She is the divinity who presides over flowers. She is invoked in marriage ceremony to grant wealth and prosperity to the couple. She is also a messenger of God like *Nairyō-Saṃha*.†

*barazaitim*—2/1 pres. pt. *barz* (बर्ह) to grow. Exalted (Kan.); lofty (Jack.); बरहौम. Pers. بلند (*buland*) lofty, is cognate.

*Nairim ca Sayham*—Corresponds to the Vedic *वराह*. The name signifies the divine fire coming down from Heaven, which bears aloft the offerings and the prayers of the worshippers to the *Yazatas*. He is one of the messengers of God. One of his most important duties is to guard closely the seed from which future heroes and *Saoṣyants* are to be born (see above, note on Yas. IX. 2). He was sent to Pešūtān together with *Sraoša* to deliver God's message regarding the revival of the faith. At another time he was sent on a similar errand to *Korośāspa*||. Note here that the separate parts of the compound name are each separately declined: cf. *Ahunām Vairim frasrāvayō* above, Yas. IX. 14. (Jack., A. G., § 893).

The words *Aṣ-īm-cū*, . . . *huraodəm* are probably a later interpolation.

*ā-ca-nō*—and towards us—आ च नः

avalanche—4 1. For help—**সহ**.

4. *yim*—refers to the *ratu* preceding.

*apanōtāmō*—1 1 super. of *apana*, pft. pt. atm. of *√ap*, 𑀧𑀸𑀓, to reach, to obtain (Juck. A. R. p. 54). Lit., he who has reached the highest.

*jaymūstamō*—11 super. of the pft. pt. √*gam* (जग्) Most prompt (Jack.); most helpful (lit. one who comes quickest to help) Kan.; who has reached the highest (Barth.). Gāḇ. Vohu. (I.I. 15.)¶ mentions Ahura Mazda as being the first to reach the highest state.

*vispasravā*—2.3 n. All the commandments; all the *śrutis*.

*zaraθuštri*—2/3 n. adj. from *Zaraθuštra*.

*hvaršta*—23 n. ppt. pass. *√varəz* to do + *hu* (𐬨) well. Well-performed. Cf. *hvarəš* in Yas. IX. 16. The word is used as a noun to mean "good-deeds" when it comes with the other two, *humata* and *hūxta* ("good-thoughts" and "good-words"). These three are the three "Commandments" of Zoroastrianism.

*varādyamna-ca*—2/3 fut. pt. pass. n.; °साजा (Ved.), later °सानाजि. Those which shall be performed.

<sup>2</sup> Wb. 1639. † Skt. trans. of the Yasna. He says in this passage:—**वर्निषं वक्वकीमुत्तमाव.**

† *Modi. Dict.*    || *Bun.* quoted by *Modi (Dict.)*.    ¶ See below Selection XXVIII, Part II.



*yeghē-hātām* is one of the three holiest prayers of the Avesta. The other two are *yaθā-ahū-vairyō* (*Ahunā-Vairya*) and *ašəm-vohu\**. All these three have been variously translated by various scholars. The *yeghē-hātām* is regarded by Geld. as a later imitation of Yas. LI. 22.† Moulton in his *Early Religious Poetry of Persia* (pp. 117f.) says, "It is not in the Gāthic dialect but in later Avestan, though it is of course possible that it has been transferred by adaptation . . . Geldner observes that it is an imitation of the last stanza of the Fourth Gāthā, . . . it seems very possible that it was derived from it by simply paring down the 14 syllable line to the more familiar metre. That makes its post-Gāthic date fairly certain".‡ That last verse runs as follows:

*yehyā<sup>1</sup> mōi<sup>2</sup> aṣā<sup>3</sup> hacā<sup>4</sup> vahistəm<sup>5</sup> yesnē<sup>6</sup> paiti<sup>7</sup>*  
*vaēda<sup>8</sup> Mazdā<sup>9</sup> Ahurō<sup>10</sup>, yōi<sup>11</sup> āghara<sup>12</sup>. cā<sup>13</sup> hēnti<sup>14</sup>. cā<sup>15</sup>,*  
*tā<sup>16</sup> yazāi<sup>17</sup> χ<sup>18</sup>āi<sup>19</sup> nāmēni<sup>20</sup> jairi<sup>21</sup>. cā<sup>22</sup> jasāi<sup>23</sup> vaētā<sup>24</sup>.*

(That person) of whom<sup>1</sup> Ahura<sup>10</sup> Mazda<sup>9</sup> through<sup>4</sup> (his) holiness<sup>8</sup> knoweth<sup>8</sup> (that he is) the best<sup>5</sup> towards me<sup>2</sup>|| as-regards<sup>7</sup> acts-of-worship<sup>6</sup>—(all) such<sup>16</sup>|| (persons), both<sup>13\*\*</sup> who<sup>11</sup> have existed<sup>12</sup> and<sup>15</sup> (who) are existing<sup>14</sup>, shall I reverse<sup>17</sup> by (their) own<sup>18</sup> names<sup>19</sup> and<sup>21</sup> (I) shall draw<sup>22</sup>-near<sup>20</sup> (to them) with praises<sup>23</sup>.

See Yas. LXI for the praises of this prayer; Yas. XXI is a commentary upon this (Sel. VIII c. below).

*yeghē*—6/1 m. Of whom. This is the "object" of *vaēθā* hence the gen., what Reich. (§ 503) calls the "objective genitive" (cf. Whit. § 297). Reich. (p. 477) following Barth. in this passage considers that the m. is used for f.;—a point which is not at all clear. The mas. is quite correct here, because the corresponding fem. comes later on, *yāghām-ca*. If at all, we may say that the sg. is used when we may expect the plu. (*yaešām*) because *yāghām-cā*, *tās-cā*, *tās-ca* are all plu. The construction is *ad sensum* (Reich. § 608).††

*hātām*—6/3 pres. pt. √*ah* (अह्) to be. Of living beings—अनाह्.

*āaī*—This is a particle used sometimes in the sense of the Skt. अह. Here it is merely mildly emphatic somewhat like अह or अह, verily. Orig. it is 5/1 of the pron. stem *a*. This is the Y. A. form, the G. A. being *āī*.

*yesne*—7/1. Note change of *yasna* to *yesna*. Reich. (§ 158) says the change of *a* to *e* is due to the *e* in the following syllable.

*paiti*—governs the loc. *yesne*; पति. Note the final *i*, the language being Gāth.

*vaṇhō*—Com. of *vohu* (वहु). Holier.

*vaēθā*—3/1 pft. par. G. A. √*vid* to know. वेद्. Note that it governs the genitives *yeghē* and *yāghām-cā*. Cf. व वि जातानां वेद्.

*hacā*—through, on account of. Lit "with," used with ins. or abl. (√*hac*, वच्, to go with), this being probably 3/1 of the root-noun. Cf. O. Per. *hacā*, with; Per. *ja* (az) with or from.

\* See below Selection No. VII.

† See below Selection XXVIII, Part II.

‡ Kan.

however maintains that the prayer is exceedingly ancient and says it was composed by Z. himself.

Kh. A. b. M. p. 1, footnote. || The "me" probably refers to Z. ¶ Lit. "these."

\*\* Lit. "and."

†† Also Reich., A. R., p. 102.

*yāghām-cā*—6/3 f. "object" of *vaeθa*. We have to understand, *mutatis mutandis*, the words *hatām... hacā* with this fem. counterpart.\* The Z. religion has never made any distinction of sex and has always spoken of both the sexes in terms of perfect equality.

*tās-cā*—2/3 m. They (the men).

*tās-cā*—2/3 f. They (the women).

The variety of translations may be judged by the following selections made from among the various versions by various scholars:—

(i) (To that one) of beings do we offer, whose superior (fidelity) in the Sacrifice Ahura Mazda recognises by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice), whose (superior fidelity) is thus likewise known; thus, we sacrifice to (all, to both) the males and the females (of the Saints).—Mills, S.B.E., XXXI, p. 268.

(ii) All those beings<sup>a</sup> of whom Ahura Mazda knows the goodness<sup>b</sup> for a sacrifice (performed) in holiness, all those beings male and females<sup>c</sup> do we worship.—Dar., S.B.E., XXIII, pp. 30-31.

[Notes:—(a) the Amesha Spentas (Pahl. Comm. ad Yesna XXVII. fin.).

(b) The benefits which they dispose, and which they impart as rewards to the righteous. (c) The first three Amesha Spentas (whose names are mas.)

and the last three (whose names are fem.)].

(iii) **दे विद्यमानेषुः एवं इजित्स्या उपरि वत्तमस्य**

**महात्मानिनः क्षामिनः (किस इजित्सीः अजरमवदक्षार्थे प्रचुराः कुर्वन्ति) वेत्तु वेत्तु ?) पुण्यं वत्तुकिंचित् (किस वत्तुकिंचित् पुण्यप्रसादं अजरमवदो वेत्ति) ।**

**समवायिकान् तान् [तांश्च] ताश्च आराधये (किस मरहो आह्वतीन् अनिवाहि-  
तान्) ॥**

—Nair. Skt. Trans.†

(iv) Whosoever (male or female) among the living beings, Mazda Ahura knoweth as one to whom through Aša the better portion doth fall, all such beings (male and female) do we reverence.—Reich., p. 20. (See also Barth. Wb. 1270.)

(v) The man among all that are, the women too, to whom for (his) prayer (*yasna*) the Wise Lord knows the better portion doth fall in accordance with Right, these men and women do we reverence.—Mlt., E.R.P., p. 117.

(vi) Among living beings whoever is better in acts of worship, of such Ahura Mazda (Himself) is aware on account of His holiness—all such both men and women do we revere.—Kan., Kh. A. b. M., p. 39.

II. 5. Note the repetitions of this as well as other passages throughout this hymn as a sort of refrain.

6. *frastərənata*—3/1 impf. atm. Spread.

*θryaxētis*—2/3 f. (Made up of) three-twigs—**विष्विः**. Note the insertion of *χ* here; cf. *xētūm* above Yas. IX. 21, also *yaoxētīm* (Yas. IX. 8) and below, *ā-χēnūs*. The word is often used as a collective in n. sg. Here it explains *barəma* (Jack., A. G., § 891).

\* So also Mills in S.B.E., XXXI.

† Collected Skt. writings of the Parsis, Pt. II., p. 14.

*ā-χēnūs-ca*—2/3; *ā* + *žnū*. Up to the knee, i.e. knee-deep. The insertion of the *χ* before *žnū* is found only with the prep. *ā*, with other *upasargas* it is not found, e.g. *frañnu*. This *χ* has no value etymologically (Jack., A. G., § 77, note 1\*); cf. *χēmākəm*, *χēmāt*, etc. For the formation of the comp., cf. *चमिष्ठ*, Jack., A. G., § 889 and Whit. § 1310. Kan. says that this refers to the length of the twigs used. The length of the twigs is stated in Nir. to be three spans and the thickness that of a barley-corn, and their number is to be either 3, 5, 7, 9, 12, 15, 21, 33, 69 or 551 according to the ceremony to be performed. They should be cut from a tree whose trunk is perfectly sound.†

*maidīyōi-paitištānās-ca* (v.l. *maidīyō*°, Kan.)—2 3 comp. of *maidīyōi* (मद्यौ), middle + *paitištāna* (प्रतिष्ठान), leg (lit. that by which we stand). Half-a-foot (or leg) high (Jack.†); reaching up to the middle of the leg (Kan.). The *ā*- from *ā-χēnūs* is to be supplied here also, *ā-maidīyōi*°.

*yasnāi-ca*—4/1 m. For the worship.

*vahmūi-ca*—4/1 m. of *vahma* prayer, praise or glorification. Barth. (Wb.) derives it from *√van*, to win; Jack. gives *√vaf* to pray (cf. *ufyemi*||); Kan. Dict. derives this word from *√vagh* (वघ्) to love, to revere.

*χēnaoθrāi-ca*—4/1 n. For the propitiation. *√χēnu* (खनु) to propitiate.

*frasastayaē-ca*—4/1 f. For the glorification—प्रशस्तये.

The phrase *yasnāi-ca...frasastayaē-ca* occurs frequently throughout the Av.

III. 8. *frasvāvayaŋ*—3 l impf. caus. *√sru* + *frā*. Chanted aloud (*frā*). See above Yas. IX. 14.

*afsemanivān*—2 3 n. Metrical passages; from *afseman* (n.), measure or metre used specially for Gāthie verses. Cf. Yas. IX. 14. Kan. trans. "Together with the verses (بیت bait)". He derives it from *√afs*, to cut (?).

*vacastaštivaŋ* (ũr.)—2 1 n. used instead of 2/3. With properly arranged strophes. *vacastašti*, f. specially refers to the divisions of the Gāthie stanza. From *vacah* (वचस्) and *taš* (तश्) to arrange. According to Barth. (Wb. 1340) the use is almost adverbial.\*\* For the metrical divisions of the Gāthie verses see Gold. Text, Introductory Note to Yas. XXXV.

*maŋ-āzainti*—2 3 f.; a comp. made up of *maŋ* with and *āzainti* (*√zan*—ज्ञ to know) explanation. The word *maŋ* is originally 5 l of the pron. stem *sma* (स्म, स्मन्) (Jack., A. G., § 140). The Pah. phrase *Avistāk-vazand* means "Avesta and the Commentary" and the phrase wrongly understood has given us the popular name *Zend* for the language itself (Jack., A. G., Int., p. xii).

*maŋ-paitifrasd*—2 3 f. With the questions and answers, i.e. with the catechism.†† Jack. however translates "with answers to the questions";

\* Also ib. § 168. † Haug, p. 397, note 2. Modi, Dict., mentions the numbers 23 and 35 as well.

‡ A. R., Gloss. || Kan., Dict., derives this from *√rap*—to weave (cf. Pers. بافتن *bāftan* to weave), and explains the special sense of *ufyemi* "I pray" as being metaphorical, "weaving the hymns."

¶ In Skt. the root means to sharpen and *वधोश्* means "whetstone", RV. II. 39, 7. \*\* See Whit.

† 1107. †† So, on the Gāthie Revelation.

(च प्रतिपत्ता: (°<sup>x</sup> पृथ्वी:). √*paras* (पृथ्वी) + *raiti*. In Vis. XIV. 1, we get the word *mat-parasvim* in almost the same sense; cf. also Yas. IX. 25.

IV. 10. *driyāś-ca*—6 l of *driyu* m. A poor man. Pers. *درویش* (*dervish*) lit. means a poor man, hence used in the sense of a *संन्यासिन्*.

*drivyās-ca*—6 l of the f. of *driyu*. The f. is made by adding -ī and the y drops out before the i: *driyu* + ī = *driyvi*, *drīvī* (Jack., A. G., § 187., 1).

*amavat*—2 l n. Strong.

*nmānəm*—2 l. Is used in the sense of “a refuge”. Cf. “Lord, thou hast been our dwelling place in all generations”, Psalms, xc. 1.

*hām-tāsti*—Lit. puts together i.e. fashions. *hām* is the same as *वस्* and *-tāsti* is *बुध्* to build. Kan. reads ‘*tāstam*, in which case the previous two words as well as this would be 1 l n. to be construed with *asti* understood. Kan. translates “who is the well-fashioned strong refuge”

*pasca*—prep. governing the acc. After. The Skt. form *पश्चात्* is the abn. Pers. *پس* (*pas*) after.

*hū*—6 l of *hvar*, the sun. This special form of 6 l is peculiar to Y. A.\* and is used only with *frāṣmō-dāiti* (Jack., A. G., § 334).

*frāṣmō-dāitīm*—2 l f. obj. of *pasca*. The word is used only with *hū* and means “setting (of the sun)”. Nair. in his Skt. trans. says *प्रचमराशिनिधाम*, i.e. the time between the sunset and the setting in of complete darkness—in other words, the evening *संन्यास*. The etymology is uncertain. The word *frāṣmi* which occurs in Yas. X. 21 and in 19 below may be connected. In the former passage (*Haoməm frāṣmīm frādat-gaēθəm yazamaide*) Barth. translates *frāṣmi* as “refreshing”† while Kan. translates “prosperity-giving” and derives it from *frāš* forward (√*anc* अङ्) to move with *frā* (प्र); cf. Pers. *فراز* (*farāz*) high, exalted).‡ Both however give the meaning “sunset” to *hū frāṣmō-dāitīm*. In his derivation Kan. agrees with Har. who also takes it as connected with *frāš* and explains *frāṣmō-dāiti* as “the attaining (√*dā*, दा) the goal of the progress”.¶

*Aēšməm*—The Demon of Wrath. He is represented as having the seven principal vices and he is one of the chief among demons. The name appears to be identical with *Asmodeus* (*Aēšma-daēva*) of the Apocryphal book of Tobit (III. 8).\*\* In G. A. this word personifies the anger of the evil-minded against the good-creation especially against cattle (cf. Gāθ, XXIX. 1; XLVIII. 7). The anger due to drunkenness is also personified as *Aēšma* (Yas. X. 8). From √*āes* to put oneself in rapid motion. Grk. *αἶ*, *a* and Lat. *irā* are probable cognates. The modern Pers. *خشم* (*khāshəm*) anger is a direct derivation, the initial *خ* (*kh*) being due to a faulty reading of the Pah. word which may be read both *aešma* as well as *xašma*.

*stərəθwata*—3 l adj. Striking down or smiting down to the ground (Barth.); levelled or uplifted (Kan.). Kan. adds that this word is used of a weapon which has to be aimed at an object by bringing it up to the level of

\* The regular form is *hūrō*. † Hb. air. D. See also Bel, XIX, Part II. ‡ Diet. ¶ Kan. by a very curious slip says *surise* in his translation of this passage, Kh. A. b. M., p. 284. ¶ Har., Man. A v., Gloss. °° Haug., p. 357.

the eyes ( $\sqrt{\text{star}}$  to stretch, to level), e.g. a bow. He contrasts the word *erəduwa* (𐬀𐬀𐬌𐬎𐬎𐬎) which is used of a weapon which is lifted up to strike, e.g. a sword.\* See below 16.

*snaiθiṣa*—3/1 n. of *snaiθiṣ*, a weapon,  $\sqrt{\text{snab}}$  (𐬀𐬎𐬀𐬎𐬎) to smite, to destroy. Battle-axe (Mills).

*viṣrūmantəm*—2/1 adj. Very sore, deep (Kan.); bruising (Jack.). Barth. (Wb. 436) remarks that the word lit. signifies that which lets out blood and that by a strange transposition of meaning the word is used (e.g. in Ven. IV. 30 and 33) to mean an injury of the mildest type, that, namely, in which no blood is let out. The  $\sqrt{\text{xrū}}$  means to hurt, lit. to make raw or bloody. Cf. Skt. 𑖦𑖯𑖱, Av. *χvara*, Eng. *raw* (O. Eng. *hraw*).

*χvərəm*—wound. From  $\sqrt{\text{χvar}}$  to injure. The  $\sqrt{\text{χvar}}$  to eat (Pers. *khurdan*, to eat) is probably connected.† In the Ven. this word means a visible mark left on the body which may have been inflicted by a weapon.

*jainti*—3/1 pres.  $\sqrt{\text{jan}}$  (𐬀𐬙𐬎𐬎). Smites; 𐬀𐬙𐬎𐬎.

*aṭ-ca*—2/1 n. of pron. stem *a*. Then, thereupon.

*bāda*—Continually (Jack. who connects it with Skt. 𑖧𑖯𑖱). \*Kan. takes it as an assertive particle, somewhat emphatic in value; vorily, assuredly. Barth.† supports this view. The word is probably derived from  $\sqrt{\text{bā}}$  (𐬀𐬎𐬀) to appear, to shine forth (5/1 of the root-noun ?). Skt. 𑖧𑖯𑖱 and 𑖧𑖯𑖱𑖱 may be cognates.

*jaynvā*—1/1 pft. pt.  $\sqrt{\text{jan}}$  to smite. Smiting; 𐬀𐬙𐬎𐬎𐬎𐬎.

*paiti-χvaphayeiti*—Breaks to pieces (Kan.).  $\sqrt{\text{χvah}}$  (𐬀𐬎𐬀𐬎𐬎) to crush, with *paiti*. Barth. translates “presses back” (Wb. 875).

*aojā*—Kan. takes it as 2/1 n. Strength. Jack. understands it to be 1/1 m., “the strong man”.

*nāidyāṭhəm*—2/1. Kan. derives it from  $\sqrt{\text{nid}}$ , 𐬎𐬀𐬎𐬎𐬎 to scorn and translates it as “scorning” and takes *aojā* preceding as “object” of this word. He translates *yatha aojā nāidyāṭhəm* as “the man who thus scorns his (i.e. Sraoša’s) power.” Alternatively he suggests in a footnote|| the translation: “Just as a strong man (crushes) the oppressor” (from  $\sqrt{\text{nad}}$  to oppress, to injure). Jack. takes the word to be 2/1 adj. comp. and compares 𐬎𐬀𐬎𐬎𐬎𐬎𐬎 and translates, “Just as a strong man (crushes) the weaker one”. Cf. Yas. XXXIV. 8. The same word occurs in Yas. XIII. 16, where it is regarded by Dastur Darab as identical with the name of the Vedic sage 𑖧𑖯𑖱𑖱𑖱𑖱.

V. 11. *taxməm*—See *tancistō*, Yas. IX. 15.

*āsūm*—Swift; 𐬀𐬎𐬀𐬎𐬎.

*darəitəm* (𐬀𐬎𐬀𐬎𐬎) (v. l. *ərəitəm* Kan.)—Daring, from  $\sqrt{\text{darəš}}$ , 𐬀𐬎𐬀𐬎𐬎, to dare. Kan. translates “terrible (to the *daśva*)”.

*bərəzaidim* (v. l. *ōtim*)—2/1 adj., made up of *bərəz* and *dəi* (𐬀𐬎𐬀). Of high wisdom. High-spirited, valiant (Jack.); of high insight (Barth.); observ-

\* Kh. A. b. M. in a footnote on p. 284.

† So Jack., A. R., Gloss.

‡ Wb. 963.

|| Kh. A. b. M., p. 284.

¶ J. R. A. S., 1898, p. 391. See also Barth. Wb. 461 for a discussion of this point.

ing from a high standpoint, i.e. far-sighted or liberal-minded (Kan.).\* The epithet is used for Sraoša only here. In three places it is used of the great disciple and supporter of Z., the King Kava Vištāspa (Yt. V. 108, IX. 29†, XVII. 52). The reading °tim has been merely rendered *buland* (high or great) in Pah.

12. *haca*—Prep. used with ins. or abl. and meaning accordingly “with” or “from”.

*arəzaēibyō*—5/3. From battles. √*arəz*—*अरञ्* to strive. Barth. compares *ἀρέω* to reach out. Cf. Pers. *razm* (battle).

*vavanvā*—1/1 pft. pt. √*van*. Victorious; *ववन्वान्*.

*paiti-jasaiti*—*प्रतिजसति*. √*jas* corresponds to *जस्*. The √*jam* corresponding to *जम्* is used in a few forms and the variants *jim* and *gam* are also known.†

*vyoxma* (v.l. *vyū°*, Kan.)—2/1 n. Assembly. √*ac* (*अच्*) with *vi*, to assemble.

VI. 13. *yūnām*—6/3 of *yvan* or *yūn* (Jack., A. G., § 314, n. 1). Of the youths, among the youths. Are these the Immortal Yazatas who are ever young? Cf. *युवनी* as applied to *अवस्* and the epithet “young” used with the other Vedic deities (as in RV. VIII. 29. 1).

*aojišto*, etc.—Cf. Yas. IX. 15.

*parō-katarštəməm* (ān.)—The Pah. trans. says *pēs-kūmak-tum*, “foremost in loving”?; most desirous or eager (Kan.); most enterprising (Hur.). The form is made up of *para* (*पर*) + √*kam* (*कम्*) + suff. *tar* (*तृ*) + suff. *tama* (super. *तम*). Barth. and Jack. divide *paroka* (*पराक*, at a distance) + *taršta* (*तृष्ट*, frightened); lit. he who makes (the *dāēvas*) frightened from a distance; he who is fled away from even at a distance (Jack.). On the whole the Pah. rendering seems best and it has the additional recommendation of being traditional.||

*paitištata*—2/3 imp. par. √*iš* (*इष्*) + *paiti* (*प्रति*). Desire eagerly, *प्रतीक्षत mazdayasna*—8/3.

14. *dūrāt*—adv. originally 5/1 of *dūra*. The 7/1 form *dūire* (or *dūraē-ca*) is also found, but here the 5/1 is preferred because the other cases are also abl.

*haca* is a prep. which means either “with”, “together” or “from”, “away” and is used accordingly with either ins. or abl.

*nmānāt* and other words in abl. Note that the 5/1 ending *āt* has become in Av. common to all nouns and pron. irrespective of the final letter.

*aγdā*—1/3 f. adj. Evil or wicked (Kan., Barth.); Jack. takes it to be a noun and translates “calamities”.

*iθyejā*—1/3 f. adj. Destructive (Kan.). Jack. and Barth. take it as a noun, 1/3 n., and translate “distresses”, “troubles”. √*θyaj*, *त्यज्*, to destroy; the *i* is prothetic.

\* बुद्धिदीप्तौ नगर दीर्घावाहनात् Kh. A. b. M., p. 285 and Dict.

† Sol. XXIII, Part II.

‡ Kan., A. G., § 310.

|| Dar. rightly lays a deal of stress on the tradition as represented by Pah. On this point see also Browne *Lit. Hist.* I, pp. 68-70.

*vōiyndā*—1/3 f. Troubles or obstacles (Kan.); plagues (Jack.); inundations (Barth.). Barth. says it is probably connected with *vaēga* (वेङ्ग). Kan. connects it with विष्णु and derives from  $\sqrt{\text{zan}}$  (जन्) + *vi*. The meaning "inundation" is appropriate in other passages where the word occurs, but here Jack. and Kan. seem more correct.

*yeiṇti*—3 3 pres. par.  $\sqrt{\text{yā}}$  (या). Go, fly.

*yeḡhe*—7/1 f. pron. *yā* (Reich. § 400; Jack., A. G., § 399). The f. is due to the fact that the last noun used (*daiḡhu*) is fem. The form is probably from \**yasyā* m. (cf. Ved. यस्या, यस्या etc.). The influence of *aiḡhe* is also apparent. The form for 6/1 m. is also the same (see above *yeḡhe hatām*). But the sense here is clearly loc. Hence it is not very correct when Barth. (Wb. 1227, note 28) says that the sense is always gen.

*nmanaya*—7 1. This case-form occurs only here. The G. A. form is *demāna*, the *a* being apparently put in only to help the pronunciation. Cf. O. Per. *māniya* and Mod. Per. مان (mān). After this word, the others—*vis*, *zartu* and *daiḡhu*—should also be understood in 7 1.

*paiti-zantō*—1/1 p. pt. pass.  $\sqrt{\text{zan}}$  to know, with *paiti*. Welcomed. Kan. agrees in the translation but derives (with a query) from  $\sqrt{\text{jam}}$  (जम्) with *paiti* and says that lit. it means "to go up to a guest" hence "to welcome him". Skt. प्रत्यङ्ग is used similarly, hence Kan. is correct.

*nā-ca*—1 1 of *nar* (न). The man (i.e. he dwelling in the house, village, etc.).

*frāyō*—Com. of *frā* (*frāyayh*, प्रायः) which becomes *frāyō* as first member of a compound. Lit. "more." Kan. translates "more good-minded" etc. Jack. says "rich in good thoughts" and explains, "i.e., the man who has more good (than bad) thoughts". So also Barth. Wb. 1019. The idea seems rather that the presence of *Sraoša* makes them richer in good-thoughts, etc. The Hād. N. has also *frāyō-dušmatā*, etc., as contrasted with *frāyō-humatā*, etc., in the fem.

VII. This *Karde* is also found in the *Sraoša Yašt Hādōxt* (Yt. XI. Kar. 2.) This latter *Sraoša Yašt* is taken from the *Hādōxt Nask* (*Nask XX*). The two *Yašts* are distinguished by the fact that the *Yas. LVII* is called popularly *Sraoša Yašt Vaḡi* (वङ्गी), i.e. the Greater *Sraoša Yašt*. Because it occurs in the *Yasna* it is also called in the Persian *Revāets* the *سروش یشت* (*Sarūsh-Yasht-i-Izashni*). The same is used during the ceremonies for the first three nights after death, hence also the name sometimes given, *یشت سی شب* (*Yasht-i-si-shab*) or *Yašt-of-the-three-nights*.

15. *vananō*—1.1 pres. pt. atin.  $\sqrt{\text{van}}$  (वन्). Conqueror. The atin. part. in *-āna* (Av. *-ana*) with thematic verbs is more common in Av. than in Skt. (Jack., A. G., § 507, Whit. § 741a).

*kayaḡhe*—6/1 m. Originally the word *kayaḡhe* meant some special type of sin. The word is found in this sense only in composition with others, e.g. in Vis. III. 4. *evistō-kayaḡdem* which Kan. renders "without sin." Barth. (Wb. 442) says "who does not know \* the *kayaḡhe* sin" and he adds that the

\* Cf. Grk. *ἀγνοεω* (not knowing), Goth. *unwīe*.

context there makes it evident that the sin is that "of holding the religion or holy matters in contempt",\* i.e. the sin of heresy. The word then has acquired the sense of one who has committed that sin. Hence the word, as here, means "a heretic". Kan. simply says "a wicked man".

*kāṭṭhe*—6 1 m. Lit. one who belongs to the *kayaḍa*, i.e. the follower of a heretic. The Pali. version seems to take this as a fem. of *kayaḍa*:—*ke vanitar-i-kastārān-i-zanūn* (who is the conqueror of female *kayaḍas*). The formation of a fem. form with the *इति* of the first syllable is a very exceptional phenomenon (Barth. Wb. 463), and besides this, the ending is definitely the mas. 6 1 ending.†

*janta*—1 1 of °tar. Smiter—*जन्ता*. Note the short final.

*daēvaḡā*—6 1 adj. Devilish; qualifying *drujō*.

•*harā*—1 1 of °tar. Protector. 'har' to protect (cf. Lat. *sal-vere*).

*aiwḡāxša-ca*—1 1 of °tar. Watcher. 'axš' (cf. *ईक्ष*) + *aiwi* (*आवि*) to watch carefully.

*fravōiš*—6 1 f. Progress, prosperity. Thus Jack., who says that the Pali. rendering supports this. Barth. though agreeing puts a query mark after this (Wb. 991). Jack. therefore translates "the prosperity of all mankind". Kan. says "the progress of all the world". In a footnote‡ Kan. suggests that the word may mean "moving" and thus the rendering would be "the whole moving world". In the latter case it would be from 'fru to move (cf. *frafravaiti* above, Yas. IX. 32). Mills (S.B.E., XXXI, p. 301) says "migrations of the tribes".

16. *anuvahabdammō*—1 1 pres. pt. atm. of 'x<sup>v</sup>abdā (*χ'ap*—*अव*, to sleep + 'dā—*दा*) with *an* (*अन*, neg. pre.) and *ava* (*अव*). Never falling asleep. The compound verb *x<sup>v</sup>abdā* is of a fairly numerous class already discussed under *paṛi-yaozdā*, Yas. IX. 1 (also *mās* . . . *daḡānahe*, ib. 31.). The *dā* in such cases seems to have a causal force.‖ Note also the peculiar change from *x<sup>v</sup>a* to *gha*.

*zāēnapha*—3 1 n. With vigilance. 'zi to impel, to awaken. Barth. (Wb. 1650) takes it to be 1 1 adj. and translates "watchful" so also Mills "vigilant". P. Guj. *जेन*, zeal.

*nipāiti*—3 1 pres. par. 'pā (*प* to protect + *ni* (*नि*). Watches over. guards.

*nišaurvaiti*—3 1 pres. par. 'har to protect + *ni* (*नि*). Protects. The *š* inserted after the *ni* and before the *h* is reminiscent of an original Ar. *s* and is "an attempt at etymological restoration".¶ This occurs only in cases where the *upasarga* ends in *i* or *u*, when the Skt. would show a *व*, in such cases the original Ar. *s* which in Av. has become *h* initially is restored in a palatalised form *š*; but the *h* is retained as well. E.g., *hu*—*ह*; but *aiwiš-*

\* *aśāsanam* ... *visto-fraorvitim* *vistō-kayaḍam* (a holy person who knows the religion and does not know the sin of *kayaḍa*).

† This may however be explained away as "attraction".

‡ Kh. A. b. M., p. 273.

Jack., A. G., § 692.

¶ Ib., § 754. 2.



*huta*\*—**हृतिवुत** (Yas. XI. 3.)†. *pairiśxvuxta*—**परिविषन्न** (Yas. XI. 8)†. The same peculiar inserted *ś* is found occasionally with reduplication under similar conditions, i.e. after *i* or *u* in the preceding syllable, e.g. *hiśhaxti*—**विषन्ति**.

*ərəθwa*—3/1. Uplifted. See note on *stərəθwata* above, 10. Cf. **अर्धे**, Grk. *ὀρθός* (right), Lat. *arduus*.

17. *pascaēta* . . . *yaŋ*—Since when; **पश्चात् . . यन्**. Cf. the Biblical phrase *after that*.

*huśxwafu*—3/1 pft. per.  $\sqrt{x}^{vaf}$  p†, **हव**. Sleeps—**सुप्ताव** (Kan. Dict. p. 601; Barth. Wb. 1862). But in the Kh. A. b. M. (p. 272) and also in Dict. he gives the alternative of taking the word as 1/1 participial adj. with the prefix *hu-*(**ह**) and takes the verb *asti* as understood, thus translating "who is never soundly sleeping". Thus also Jack. But surely it is better to say of Sraoṣṇa that he is never asleep than merely that he does not sleep soundly. For the insertion of the *ś*, see above *niśhaurvaiti* (16).

*daīditum*—3/2 impf. par.  $\sqrt{dā}$  (**दा**) to create. (The two Spirits, *Mainyū*) created. The inserted *i* is to be noted (cf. **दधौ**). The term. *-tum* is the same in form as Skt. **तृ** (2/1). The same is the case with the primary term. 3/2 par. which in Av. is often *-θō* (for *-तृ* 3/2) though the *-tō* is also found.|| See above Yas. IX. 15 (*Mainivā dāman*), as regards the idea of both the Spirits creating the world. See also above verse 2.

*hiśārō*—Protector.  $\sqrt{har}$  to protect. The form is an orig. redup. form \**hihāra*, the change of the second *h* to *ś* is due to the same reason as the insertion of *ś* in *niśhaurvaiti*. The word governs the acc. *gaēθā* (2/3).

*višpaīs*—3/3 for 2 3. Mills seems to connect this with *daēvaēibyō*.

*ayān-ca*—2 3 n. The two forms *ayan* and *ayar* (both neu.) are found mixed up in the declension as often happens with neu. nouns in *-ar* and *-an* (Jack., A. G., § 337). Kan. mentions¶ that there is sometimes a distinction observed between the two, *ayan* being used for the hours of daylight, as contrasted with night (*xšafnas-ca*) as here, whereas *ayar* means the whole day of 24 hours. Cf. Pers. **پَرِیر** (*parer*),\* day before yesterday. In Guj. (dia.) the word **परार** is used to mean day before yesterday or the year before last.

*xšafnas-ca*—2 3 f. Night. Cf. **शब**, Pers. **شب** (*shab*) night.

*yūidyēiti*—**युधिनि**. Note par. here.

*Māzanyaēibyō*—Belonging to *Māzana* (mod. **مازندران**—*Māzandrān*). This district south of the Caspian and north of Balkh, has played the same part in the Persian Epic as Lankā has done in the Rāmāyaṇa. It has been notorious as the home of demons, and one of the most difficult exploits of Rūstam was the conquest of Māzandrān. Even to-day the Parsis use the term **बाधकरानी** to indicate a person who defies all attempts at being curbed or one who obeys no law.

\* V.l. (wrongly divided) *niśā-huś*.

† Selection XX, Part II.

‡ Pers. **خواب** (*khawāb*)

sleep is a cognate. || Jack., A. G., 440, note.

¶ Dict., p. 43.

*hada*—With, वद (वद). The word वद (O. Per. ॐ *hadā*) is said to be cognate.

18. *hō*—Sc. Sraoša.

*frānāmaite*—3/1 pres. sub. atm. , 'nam (नम) + frā (फ्र). Bows down i.e. submits (Kan.). Jack. and others translate "flees from" or "turns from", construed with *parō* (from) and the abl. or loc. (Barth. Wb. 1041). It is better to take *parō* to mean "before".

*θwōēšāt*—5/1 m. Through fright. , 'wis (मिष) to be frightened. The θ is prefixed to the 'wis by "false analogy" with , 'θwis (दिष) thus we get the regularly used , 'θwis.

*fsā* . . . *namante*—Note the separation of the वदवने and the verb remir iscent of early language.

*anusō*—2/1 n. used as an adv. Against their will. , 'vas, to wish.

*tarātō*—1 l for 1'3.

*tamayhō*—6/1 n. used for 2/1 (acc. of the verb of motion). Darkness which is the natural habitat of the demons. Cf. तमस.

*dvarēnti* (val. °te, Kan.) , 'dvar to rush. A *daēva*-word.

19. *frāšnīs*—See above 10, note on *frāšmōdāitīm*. Kan. translates "prosperity-bringer". Barth. (Hb. air. D.) says "refreshing". Mills\* (also Jack.) translates "the reviver" and explains, "the renovator as completing the progress which makes things fresh—*frāšō-karēti*". The word is found used as an epithet of *Haoma*.

*srirō*—Beautiful, श्रीर. Probably refers to *χ<sup>va</sup>he gayēhe χ<sup>va</sup>navatō* in Yas. IX. 1.

*ṣṣābryō*—Royal, kingly, वशिष्ठ. Cf. the phrase वसोम राजा of the Veda. *zairi-dōiθrō*—(Golden-eyed, a constant epithet of *Haoma* due to the yellow flowers of the plant†. *dōiθrō* may be connected with , 'dai (dā) to see; Per. ديدان (*dīdan*) to see. Is Skt. दिष्ट, to show, cognate? The word *dōiθra* is an *ahura*-word, the *daēva*-word being *ašit*‡.

*barēzište*—7/1 super. of *barēz*, high. वशिष्ठ.

*barēzahi*—7/1 n. Height.

*Haraiθyō* . . . *barēzayā*—6 l f. The word *Haraiti-bareza* is best translated as "the mount *Haraiti*". The name becomes in mod. Per. البرز (*Alborz*). The variant *Harā* is also found in Av. It has been derived from , 'har (वर, व to flow) and hence may mean a place from which the waters flow, hence a mountain watershed. Another suggested derivation is that the element *har* is Semitic as is found in *Ar-rarat*, *Har-mon*, *Her-at* (?) and other place names (Modi). The Bun. mentions 2244 peaks in the range. For the idea that *Haoma* dwells in lofty mountains cf. Yas. IX. 26. This mountain is the mount मेरु of Av., hence Nair. says मेरोरपरि.

20. *havacā*—Of gracious words (Mills). This and the other epithets refer to *Haoma*. Mills also suggests an alternative rendering "who excites

\* S.B.E., XXXI, p. 302. † This plant is said to be *Aselema acida* or *Sarcostemma viminalis* (Vedic India by Z. A. Ragosin, p. 171). ‡ The Guj. word હોલો is used by Parnis in the *daēva*-sense.

Is this also cognate? Mar. होळें.

to much speech", but it is of doubtful value. The word is originally *hu-vačā\** (हुवचाः) but drops the *u* owing to the rule of Av. orthography that three exactly similar strokes should be reduced to two. Thus *uv* and *iy* become *v* and *y*†.

*pāpō-vačā* (𑀧𑀲𑀭).—Whose words protect. 𑀧𑀲𑀭 (*pā* (पा)). The Pah. says *pānak gowišn* (lit. protecting speaker).‡ Kan. says that it means "reciting the *Pāpa-Nask*", which he explains is one (the 6th) of the 21 books which made up the Av. texts in the days of the Zoroastrian Empire. This *Nask* is said to have dealt with the seasons of the year and their appropriate ritual. Dar. agrees with the Pah. version as also Nair. (Skt.) रक्षावाचम्.

*pairigā-vačā* (v. 1. °gā-va°, Jack.) (𑀧𑀲𑀭).—Who properly chants the (sacred) words everywhere (Barth. Wh. 864). He derives it from *pairi* (परि) and 𑀧𑀲𑀭 (*gāy* (गै)) to chant and compares the Skt. वामनाः. "Speaking timely words" (Dar. and Jack.). The Pah. has *pa hangām gowišn* (speaking according to the time) and Nair. (Skt.) says यन् येन युज्यते वक्तुम्. Kan. sees here also a reference to another *Nask*—the 8th—which dealt with ethics. Kan. is certainly correct as far as the names of the *Nasks* go, but probably the meanings of the names themselves are as indicated in the Pah. version. And there is perhaps also a play on words. Mills trans., "who intones our hymns on every side".

*paithimnō*—1 1 pres. pt. atm. 𑀧𑀲𑀭 (*pat* (in the 4th, दिव- class), to possess). Lit. being master or lord of (with acc.) hence possessing, पत्न्यामः. The change of *y* to *i* is a common occurrence (Jack., A. G., § 63). The variant form *paithimnā* (*Fravšayō*) is also found.\*\*

*višpōpaēsīm*—2/1 adj. All-adorning, manifold; lit. of all brilliance. Mills says "of every brilliant form". "Of varied brilliance" Dar.

*mastim*—Cf. above Yas. IX. 22. Greatness (Kan.), understanding (Mills), wisdom (Jack.).

*pouru-āzaitīm*—Cf. above *maī-āzaitiš* (8). Rich in understanding (the meaning of the holy texts).

*paurotatəm*—2 1. obj. of *paithimnō*. Lit "priority", hence "mastery" (Jack.); first place, pre-eminence. Mills, though he gives the sense all right, conveys the impression that this word is an adj. of *Haoma*.

21. *vāreθrayni*—1 1 n. Victorious. The form is made up of *vareθrayna* + *i* (*tad.* -affix). The वरि is rather remarkable because in Av. the वरि with *tad.*-affixes is rarer than in Skt. (Jack., A. G., § 825d; Whit. § 1204). As a matter of fact only about half a dozen instances, besides the present one, are quotable, the most common being *āhūiri* (belonging to the Ahura religion), *māzdayasni* (belonging to Mazda worship), and *hāvani* and *ārštya* above (IX. 1 and 11).

*hazayrō-stūnəm*—1000-pillared. *stunā* f. a pillar (𑀧𑀲𑀭 (a var. of 𑀧𑀲𑀭)).

\* When written thus separately the *r* takes the initial form. † Jack., A. G., § 68. ‡ Quoted by Barth. Wh. 888. Lit. to be Lord (वत्ति) of. \* 𑀧𑀲𑀭𑀲𑀭𑀲𑀭𑀲𑀭 RV. VII. 18. 8. \*\* Yt. XIII. 42.

*viḍātəm*—1 l p. pt. n. √ *dā* (दा) with *vi*. Built. Kan. trans. “strong”.

*χ<sup>va</sup>-raoχšnəm*—1 l adj. n. *χ<sup>va</sup>* (खा=खन्) + *raoχšna* (रोचन्). Self-shining. Cf. Pers. روشن (*roshan*), shining.

*antara-naēmāt*—5/1 of *naēma* (n.) side. Cf. नैमधिनि, lit. “putting on the other side”, hence, battle\*. Pers.  $\frac{1}{2}$  half, lit. “one side”. Lit. from the inner-side, from within.

*n<sup>i</sup>stara-*<sup>o</sup>—outside.

22. *snaiθiṣ-*—Mills trans. here, as elsewhere (10 and 16), battle-axe, or halbert. See also below 29 and 31.

*visata*—3 l impf. atm. √ *vis* (विश्). Has become. Note the sg., each being a separate idea. Kan. trans. “has agreed to”, “has approved of”

He says the *Ahuna-Vairya*, etc., have agreed to serve as the weapons of Sr.

*Yasnas-ca Haptayhāitiṣ*—1 l. The *Yasna Haptayhāiti*. Lit. the *Yasna* of the seven *Hās* or chapters. *Hā* (chapter) is from √ *hā* (हृ, हृ to cut, hence it means lit. a part or section. This *Yasna* consists of chapters 35-42 of the *Yasna* portion of *Av*. The essential seven *Hās* are 35-41, *Hā* 42 being a supplement. It is given as Sel. XXI in Part II.

*Fəušas-ca Māθrō*—1 l. Lit. the hymn (*Māθra*) of the cattle (*fəu*—वय). The hymn of prosperity. This is the special name given to the 58th *Hā* of the *Yasna*. The name is given on account of the word being repeated often in the hymn and aptly describing its contents. According to *Yas. LXI. 33* this hymn formed part of the *Hādoxt Nask*.

*-kəratayō*—1 3. Sections of the *Hās* of the *Yasna*† or of other hymns or religious works. “Verses” in the biblical sense. From √ *karat* (करत्) to cut. Pers. کارده (*kardeh*) section, P. Guj. करदेल. The Pahl. rendering seems to understand the word from √ *kar* (कृ) to do and trans. “acts of worship”. Nair. says रजनि (sc. *Yasna*) कर्तुं काम. The Nir. says that the hymn *Yeyhe hāqm* is meant here because this is used in all sacrifices. Dar. follows this tradition and trans. “acts of worship”.

X. 23. *haozāθwa-ca*—3 l. n. Through good (or great) wisdom (Kan.): *hu* (हु) + *zāθwa* (zan—जन्, ज्ञा to know). Wise conduct (Mills); gracious knowledge, reverence (Jack.); thorough knowledge (Barth. Wb. 1738).

*raēdyā-ca*—3 l. f. विद्यया च; through knowledge.

*avāin* (v. l. *avān*, Kan.)—3 3 impf. par. √ *ar* + *ava*. अवायन्, descended. Kan. takes his v.l. to be from √ *ar* to protect and translates “(the Holy Immortals) protect (i.e. rule over) (the world)”.

*avi*—अभि upon. Nair. trans. उपरि.

*haptō-karšvarim*—2/1 adj. f. Consisting of the seven lands. (उपरि) षड्वीपवर्णाः (पृथिव्याः) Nair. There are seven (*hapta*—सप्त) regions of the universe according to the Bun.‡ called *karšvars* (Pers. کیشوار—*kishwar*). The land and water are equal in area and the seven refer to the land-divisions. These are (1) *X<sup>vaniraba</sup>* in the centre, (2) *Savahi* to the East, (3) *Arəzahi* to the West, (4) *Fradabafšu* and (5) *Vidabafšu* to the South, and (6) *Vouru-barəšti* and (7) *Vournjarašti* in the North. Modi (Dict.) seems to

\* RV. I, 72. 4, etc.

† The *kardehs* in this hymn, for instance, are marked with roman figures.

‡ Bks. V and VII.

think they refer to the climatic zones of geography. Din., Bk. I mentions that because the earth is round only 3½ Karšvars are illuminated at a time. These are described in detail in Pah. books, especially in Bun. XI. There does not seem to be any communication possible between the various Karšvars.

(1) *X<sup>v</sup>aniratha* which is put last (and not the least, because it is best known to us mortals) in the old texts and is called therefore the *haptaba* (the seventh). There seems to have been an idea (Hād. I. 14.) that this is the only one inhabited by human beings. It is in the centre; and in its very centre stood the *Haru-barəzaiti* (see above 19).<sup>\*</sup> It was the cradle of the Aryan race because the land of *Airyana Vaēja* was situated within it. Six distinct human races are said to have inhabited this continent (or zohe?). The name *X<sup>v</sup>aniratha* seems to have been derived from *x<sup>v</sup>ani*, splendid (√*x<sup>v</sup>an* = to shine) and *ratha* (chariot?). The epithet *bāmi* shining is often added to it. (See below 31).

(2) *Savahi* (du.), lit., East, morning; cognate with *svar* (*sūram*), bright. The du. form is due to the fact that it is always associated with *Arozehi*. (cf. रोहो). See also Kan., A. G., §§ 85, 87.

(3) *Arəzahi* (du.), lit., West. The name is connected with *arəza* (darkness) in the comp. *arəzaurviəsa* (the second part of the first half of the night, i.e., the period between full darkness† and midnight). Barth. (Wb. 353) thinks that रात्रि is cognate.

(4) *Fradaðafšū*—situated south-east from the central *X<sup>v</sup>aniratha*. Kan. trans. the name as “Cattle-protecting” (Cattle-breeding?).<sup>†</sup> This form also is du.

(5) *Vidaðafšū* (du.)—situated in the south-west. “Obtaining cattle” (P), “rich in cattle” (P).

(6) *Vouru-barəšti* (du.)—situated in the north-west. The name is from *vouru* (उर, high) and *barəšty* (बहि—peaks)—“the land of lofty peaks”.

(7) *Vouru-jarəšty* (du.)—situated in the north-east. *jarəšty*, बहि (P) is a variant of बहि, see Grass. Wb. 964 and 1679).

24. *yō . . . daēnayāi*—This *pāda* is included by Geld. in the previous verse. I have followed Jack. and Kan.; Mills too seems to have taken it the same way.

*daēno-disō*—Teacher (of religion); from √*dis* (दिष्) to show, to point out.

*daēnayāi* (v. l. °*yā* Kan.)—This is a tautology, hence probably Barth. (Wb. 667) marks the word as doubtful. For *daēnā* see Yas. IX. 26, above.

*yām*—Rel. pron. used in the sense of the def. art., Reich. 749–753. Cf. परि जो बहि बदनम् AV. (Whit. § 512 b).

<sup>\*</sup> Like मेघ among the Hindus. In fact Nair. trans. *Haru-barəzaiti* by मेघ. There seems to be a great deal in favour of the polar theory of the Aryan Homeland. See Tilak's book *The Āritic Home in the Vedas*, where he draws copious comparisons with Avesta. † According to the orthodox Parsi custom, full darkness begins when the hair upon the arms becomes invisible.

*aya*—3/1 f.

*daēnaya*—3/1 f. Note the ending -a; a; Skt. would have °दाया.

*fraoranta*—3/1 impf. atm. √*var* (𐬯) + *frā* (𐬥). Note the atm. This is a “technical term” meaning to profess a religion, used with the ins. (Barth. Wb. 1362). The root is conjugated in the 9th (𐬥) class. Thus also Jack.\* Kan. trans. “was pleased”. Mills trans. “Ahura Mazda has been confessed with faith” (S. B. E., XXXI, p. 303), and adds in a footnote that this meaning, if correct, “would show a very great degradation from the lore of the Gāthās”. See below Yas. XII. 7. (Sel. V).

*aṣava*—1/1. So Jack. and Kan. Mills needlessly takes 3/1 and trans. “with faith”.

*frā*—Note the 𐬥𐬥𐬥 alone used for the repetition instead of the full verb; Jack., A. G., § 752. 2. Cf. *nī* used similarly above, Yas. IX. 17.

The six “Holy Immortals” are mentioned here by name and in their order. These names occur in the Z. calendar for the names of the first seven days of the month, that of Ahura Mazda being the first.† These six *Ameša-Spentas* are:

1. *Vohu-Manō*—lit., Good-mind. He is the principal of the Holy Immortals, and his name occurs throughout the Av. literature. He rules over the human mind and also over the animal kingdom. Especially he is the guardian of cattle; and hence on the day of the month bearing his name (the 2nd) and also during the whole month bearing his name (at present the 11th‡) orthodox Parsis abstain from meat. He is *Bahman* of the later Z. works.

2. *Aša-Vahišta* (later *Ardibesht*)—lit., Best-Righteousness. He is the Lord of Righteousness and Purity and is the *Aša* of the Gāth. Later on, because fire became the material symbol of purity, he came to represent the Holy Fire. We Parsis use his name as synonym for Fire. He is also the keeper of the keys of Heaven.

3. *Xšaetra-Vairya* (later *Shahrivar*)—lit., Sovereignty at will, i.e. Supreme Sovereignty. He rules over the mineral kingdom and especially over metals.

[It may be noted in passing that these three are orig. neu. in form as is also evident from the text where the names are 1/1. The next three names are fem.].

4. *Spenša-Armaiti* (later *Spendārmad*)—lit., the Holy *Armaiti* (=Harmony or Bounty?). She rules over the Earth and Womankind and typifies Wisdom and Obedience.

5. *Haurvatās* (later *Khurdād*)—lit., Wholeness, or Perfection, or Salvation. She rules over the waters. She is constantly in association with *Amərətātās*.||

6. *Amərətātās* (later *Amerdād*)—lit., Immortality. She represents the

\* See also Jack., A. G., § 62. 2. † See Sirozāh II. (Sel. XXIV, Part II). See also Int. and also Modt. Diet. ‡ Originally the 2nd month. See Introduction. § Hence used in the du. See Kan., A. G., §§ 86ff.

Immortal Life. She rules over the vegetable world. The last two form a pair which in other mythologies are represented by "the waters of life" and "the tree of life".

*fraēno*—*𐬥𐬀𐬨𐬀*, Pers. *پرشش* (*pursish*) question. Jack. thinks this means the Revelation of God personified. Kan. takes it to mean "he who questions regarding the faith or God", i.e. a seeker after God. Dar. renders it like Jack.\* Barth. (Wb. 813 and 1010) says that it refers to the questions asked by Z. to Ahura which were answered by the revelation of Ahura's word.† In any case the sg. is used collectively for plu.

*-tkaēšō*—see above, Yas. IX. 13. Jack. trans. "the Law of Ahura". Kan. says, "the Teachers of the Law of Ahura". Sg. used for plu. It may be noted that in *Gāθ.* the word, when used by itself, implies a *false* doctrine. Hence we always find in Y. A. the epithet *Ahura* (or some derivative of it, e.g. *āhūrīš*) prefixed to it. Cf. *paoiryōtk°*, Yas. XXVI. 4. (Sel. III). Mills translates this passage very loosely thus: "and the question to the Lord is asked and Mazda's lore (is written)".‡ I have adopted Kanga's trans. but the following alternative may also be suggested for the last line: "which also did reveal (lit., did profess) the questions (put) to Ahura (by Z.) and the revelation of Ahura (in reply)".

25. *frā*—*𐬥𐬀* used as a prep. in the sense of "for" or "during".

*ada*—here (Kan.); then, so (Jack.). Barth. (Wb. 55-56) says that the word is an adv. and means "therefore." It is used always at the beginning of a sentence or clause and with the opt. to imply a wish or invocation. He regards the *frā* put first in this clause as wrong. See below also.

*'vaēibya*—4 2 of *dway* m. The dropping of the initial *d* is paralleled, in Lat. *bis*, Guj. *बि*, also in *विंशति* Geld. text prints the medial form of the *v* for this word, hence I have used the apostrophe in the transcription. Jack. explains this as connected with *𐬯𐬀𐬨𐬀𐬭𐬀*—G. A. *uōibya*—Y. A. *\*uwaēibya*—*\*uwaēibya*—*'vaēibya* (A. G., § 6, note 1).

*ahubya*—4 2 m. Kan. trans. this by "life" (*जीवनी*) and in the next *pāda* by the word "world" (*दुनिया*). It is better to take both the times in the former sense and understand the repetition as for emphasis. Mills takes it thus and trans.: "for the lives; yea, for both".

*nō* may be taken as 2 3 or 6 3 and either will give good sense.

*nipayā*—2 1 opt. par. Kan. takes it as ben. mood.

*ai*—Oh! Pers. *ای* (*ay*).

*ahē-ca aghūš*—Note the case. Trans. "(the life) of this world". *ahu* (*aghu*) here means the world.

*manahyō*—1 1. Lit. belonging to the *mainyu* (spirit), hence spiritual. Nair. Skt. trans. says *मनोबो*. Mills trans. "mental".

*pauri*—*परि*, against, from.

*drutat*—Wicked, fiendish (Jack.). So also Barth. (Wb. 777)|| who

\* Quoted by Kan. in a footnote Kh. A. b. M., p. 291. † f. Yas. XII. 5-6 (Sel. V), also Gāθ. Ukt. XLIV (Sel. XVI). ‡ S.B.E., XXXI, p. 363. See also Jack., A. G., p. xxv, § 34.

regards this as a variant of *draṇvāt* (*druj*). See also Yas. IX. 8, above. Mills takes it as "unhappy". Kan. gives the lit. sense of "rushing on", "attacking". Nair. Skt. trans. says दुर्गतिमान्.

*draṇbyō*—5/3 adj. qualifying *haēnāēbyō* (f.), but the form is m. or n. The sense is the same as *patībyā* in Yas. IX. 18.

*us* . . . *garəwnān*—3/3 sub. pres. par. class 9, √*garəw*. Lift against; lift up high (Kan.). Cf. Skt. \**गृह्* (*गृह*).

*xrūram*—*क्रूरम्*, cruel, bloody (Mills). See *viṣṛumantəm* above 10.

*drafšēm*—Banners (sg. for plu.). So Mills who trans. "spears" but adds in a footnote\* that probably "bannered spears" are meant. If this is true it may refer to lances such as our modern lancers use. Barth. (W. 771) translates this in the sg. and says it typifies the energy of Irān. Cf. Yt. P. 11: *haēnayās-ca* . . . *xrūram drafšēm barəntyā* (of the army bearing the bloody standard). Skt. *द्रुश*, Pers. *درافش* (*dirafsh*), banner, Fr. *drapeau*. The famous national flag of Irān was called the *Jāuš drafšō* (Yas. X. 14.)† which had beer, according to the story (in Shāh. and elsewhere), originally the leather apron of *Kāva*, the Blacksmith. He was a subject of Zohak (Aži Dahāka)‡ and he rose in revolt when two of his sons were required to feed the two monsters growing from the tyrant's shoulders. Probably also a bull's head was embroidered upon the original standard; P. Cuj. *गजधानी भुंजो*.

*parō*—Against, with abl.

*draomābyō*—5/3 of °*man*, n. Assaults, onslaughts; a *daēva*-word.

*yā* (f.) as it stands may refer to *haēnā* (f.) of the previous line. But more probably it refers to *draoman* (n.) being merely influenced by the *yā* in the previous line. Suggested reading *yā*, which is the real 2/3 of the n.

*dušdā*—1/1 m. Evil-minded, evil-knowing (Kan.). From *duš* + *dāh* (f.), wisdom; \**धा* (*धा*).

*drāvayāt*—3/1 caus. sub. pres. par. √*dru*. Causes to rush, i.e. launches (against us). Sub. in rel. clause, as in Skt.

*maī* usually governs ins., here it is irregularly the abl., probably due to the influence of *maī* itself which is orig. 5/1 (see above 8).

*Viđātəu* (v. l. °*dātəu* Kan.)—The Demon of Destruction; Death (Kan.). From √*dā* (*धा*) + *vi* (*वि*), to destroy. As a proper name it is used for a Demon usually associated with Aēšma and Vāyu (*वायु*). Generally he is known by the name *Astō-vidātu* (lit. bone-breaker), i.e. the destroyer of the *astvairi gaēdā*. Also found as *Viđōtu*.|| Probably he is the *विषाह* of RV., who is a separate deity in RV., VI. 50. 12; IX. 81. 5; etc.

*daēvō-dātāt*—The *daēva* here is the arch-fiend *Agrō-mainyuš*.

26. *aša* here begins the sentence as it should. See above 25. The Skt. *अथ* is also used in the same sense of "therefore" and also occurs as the first word of the sentence generally; cf. RV., I. 55. 5, etc.¶

\* S. B. E., XXXI., p. 303.

† Sel. XIX, Part II.

‡ Yas. IX. 8, above.

|| Modi. Diet.

¶ Grass., Wb. 42-43.



*dayā*—2/1 aor. opt. (ben.) √*lā* to grant.

*hitāibyo*—4/3 of *hita*. See above, Yas. IX. 22.

*tanubyō*—to (our) hodies.

*pouru-spaxātim*—Complete subjection (Kan.); full watch over (Jack.).

From √*spas* (cl. 4), to see; cf. *स्य* (spy), *पश्यति* (‘*स्य*’ *पश्यति*), Lat. *specio*. The pri. suf. *-ti* is added and the *χ* is inserted before the conjunct *st* (see above Yas. IX. 21). Pah. trans. says *pūr pāspānih* (Pers. *پاسبانی*—*pāsbāni*) “keeping full watch”. The word occurs only in one other place, Yt. IX. 1 (Sol. XXII. Part II), where Kan. trans. correctly like Jack.

*ibīyāntām*—Kan. trans. “of the envious (*बदवा*) people”.

*paīti-jaitim*—Smiting down. From √*jan* (*जन्*) + *paīti* (*प्रति*)

*dušmainyūnām*—Lit. evil-minded (towards us), hence enmities. Pers.

*دشمن* (*dushman*), enemy.

*haθrā-nivāitīm*—Complete conquest. *haθrā* (complete) is the same as the Skt. *सर्व* (Ved. *सर्व*) which is made on analogy of *सर्व*, *तत्*, *यत्*, etc. and means everywhere (*सर्वत्र*). Cf. *सर्वत्र* . . . *पौषाम्* RV., V. 35. 4; *सर्वजित् इन्द्रः* RV., IX. 27. 4, etc. *nivāiti* is from √*van* to conquer, to win + *nī*; hence it means conquest or overthrow. Barth. (Wb. 1764) trans. “conquest at one stroke”, taking *haθrā* = at once. Kan. in Kh. A. b. M. (p. 292) trans. “strength to overthrow” but not in Dict., where he agrees with the rendering of Barth.

*hamarathanām*—Adversaries, foes (Jack. and others). Better take it lit. as “gathered together” (p. pt. pass. of √*ara*, *आ*). Cf. *सहति* a fight (RV., I. 32. 6, etc.).

*aurvaθanām*—Inimical, unfriendly. From *a* (neg.) + *urvaθa* (friend). The latter word is from √*var* to choose. One of the sons of Z. is called *Urvataḥ-nara* (Friend of humanity?).

27. *auruṣā*—The Pah. version and all commentators say “white.” The names of colours are not very clear in ancient languages. The word is cognate with Skt. *अरुच*\* and *अरुच* in both of which the idea is that of red. The word also occurs in the *Tir Yašt* (Yt. VII. 2) where *Tir* (the star Sirius) is called *auruṣam*, *raoṣṇam*, *frādaræram*. Kan. there translates *auruṣam* correctly as “red”.†

*frādaræra*—Beautiful (Kan.); seen afar (Jack.); shining forth (Barth. Wb. 1015). √*daras*, *दृश्* + *frā* प्र.

*spenta*—Holy. Mills objects to horses being called holy and suggests the trans. “powerful”. The idea is that they are divine (see *asaya* below) and that they are bringers of blessings somewhat the same as Skt. *भद्र* in *भद्रा चक्रा वरिताः कुरुक्षेत्रे* (RV., I. 115. 3).

*vidvāṇhō*—Wise, knowing, विद्वान्. Mills says, “quick to learn”.

\* E.g. in *विद्वान् कुरुक्षेत्रे चक्रा चक्राः पञ्चाशत्* (RV., VII. 71. 1). † Sirius, as is well known, has changed his colour. The *Iliad* mentions him as red in colour; in fact the name itself signifies “fiery” or “burning”. Seneca compared the star to Mars in colour and Ptolemy has put it down as red. (A. Clarke, *Problems in Astrophysics*, pp. 235ff; E. W. Maunder, *Astronomy without a Telescope*, p. 114).

*asaya*—Shadowless (Jack., A. R., p. 40)—**आसाय**. Cf. Pers. سایه (*sāyē*) shadow. This is a well-known characteristic of divine beings, as contrasted with the beings of the material world, that they cast no shadows. The same idea is found in Hindu mythology, e.g., Mbh. III. 57. 25. Mills proposes to read *āsava* (swift).\*

*mainivasayhō*—Darting through heavens (lit. the spirit-world). From *mainyu* + *asah* (space, cf. **आसा**). Kan. (Dict.) suggests as an alternative that the comp. is made up of *mainyu* + *vasayh* (divine will) and trans. “moving in accord with divine will”. Mills seems to have had some such idea in his mind, for he trans. “heeding orders from the mind”. The epithet is used for the horses of Sraoša and Miθra; and in one place† it is used for an arrow‡.

*gazanti*—Bear, **गजन्ति**.

*srvaēna*—1/3 m. Hard (lit. horny). Cf. *srvara* above Yas. IX. 11. Kar very strangely trans. “leaden”, probably misled by the Pers. سرب (*surb*) lead.

*safāyghō*—1/3. Hoofs, **सफासः**. Note the Ved. plu. in **-वासः**.

*zaranya*—3/1. With gold, **जिरण्या**.

*paiti-θwaršāyghō*—1/3 p. pt. pass. √*θwar* + *paiti*. Shod (Jack.). The √*θwar* (*θwaras*) is inchoate and means “to create”, “to cut”. (See also Gāṭh. Ahu. XXIX. 1.)† Covered with (Mills); gilt with (Kan.); chased with or inlaid with (Barth. Wb. 795).

28. *āsyaygha*—1/2 m. com. of *āsu* (**आसु**). Swifter.

*aspaēibya*—5/2. The abl. is used as in Skt. The horses of Sraoša number four, but each pair of them is compared to and contrasted with a pair of earthly objects hence the du. throughout. Barth.|| thinks that this passage is a later insertion. The want of metre is perhaps a supporting bit of evidence.

*vāraēibya*—Rain (showers). Mills trans. “rain (-drops, as they fall)”. Cf. Skt. **वारि**, Pers. باران (*bārān*) rain.

*maēyaēibya*—5/2. **मेवाभ्याम्**.

*vayaēibya*—Birds; Skt. **वि**.¶ It may be noted that the word is used in Veda for the flying horses of the Aśvins (RV. I. 104. 1., etc.) or for those of the Maruts (RV., V. 53. 3).\*\*

*hwapatarataēibya* (v.l. *hupal*°, *patarataēibya* Geld.). Well-winged (Mills). \* **हृषयित**. Note the *hva* for *hu*.

*hvasayā*—6/2 (? for 5/2). Well-aimed. Note the sudden change of case from abl. to gen.

*aighhimanayā* (v. l. *aighi*°. Barth.). 6/2. pres. pt. pass. √*ah* (**अहयमानायोः**). Barth. says that this form is a variant of *aghyaṁmanayā* (Wb. 279). Mills trans. “arrow as it flies”. He notes†† a v.l. *aighe manayā* (himself reading

\* Geld. does not note this among his v. l. though he mentions *āśava*, an evident mistake.

† Yt. VIII. 6; Kan. is not quite correct there in his trans., Kh. A. b. M., p. 224. ‡ Sel. XV. below. || Wb. 342. ¶ RV., I. 25. 7, etc. \*\* Grass, Wb. 1265. †† S.B.E., XXXI, p. 304, ft. 4.

*aṇḥamanayā*) and for this reading he suggests the trans. "swifter than one's thought (?)".

29. *yōi*—1/3. यै. Note again the change from du. to plu. (the four horses).

*viṣpō lē* referring to the *aspa*, *vāta*, etc., of last verse.

*apayeiṇti*—3/3 pres. par. √*i* (इ) + *apa* (अप). Overtake.

*yā*—3/2 obj. of *paskāt*. Kan. reads *yōi* undoubtedly through the influence of the previous *yōi*.

*ave*—1/3 pron. stem *ava*. They. Skt. एव and Av. *āeva* (one) are cognates. Kan. reading *yōi* as noted above takes this as 2/3, and trans. the *pāda* thus: "(Those) who go in pursuit behind them", and connects it with what follows. The reading of Geld. would connect this with the preceding *pāda* (see trans.).

*paskāt*—adv. Behind, पश्चात्.

*vyeinti*—to in pursuit. √*i* + *vi*.

*āfēntē*—3/3 pres. atm. √*āp* to obtain. Are overtaken. Note atm. used in a pass. sense. Kan. takes it as active in sense and trans. "they (those that go in pursuit) never overtake them (the horses of Sraoša) from behind".

*vaēibya*—3/2 n. See above 25.

*snaiθižbya* (v. l. *žibya*, Kan.)—3/2 n. Note the *ž* owing to Sandhi, the surd *ś* becoming sonant *ž* while combining with the sonant *b*. Mills seems to take it as 5/2 and trans. "from both the weapons (hurled on this side and on that)". Barth. is unable to give any reason for the du.\* The weapon of Sraoša is a sort of double weapon, a sort of halberd with a spear-point and an axe-head [see above *storaθwata snaiθiša* (10) and *ərəθwa snaiθiša* (16)]. Or could it be because it was a two-handed weapon wielded by both hands (see *zastagō* below 31)?

*frāyatayeinti*—3/3 pres. par. Speed on. √*yaṭ* + *frā*.

*vazəmna*—1/3 n. pres. pt. atm. of √*vaz*, वज्, to bear. Bearing, carrying. Kan. takes it as 3/1 of a noun *vazəman* and trans. "in a chariot". Cf., रथेन वजन्ति.

*yaṭciṭ . . . yaṭciṭ*—Whether . . . or whether . . . Kan. takes the first as the rel. referring to Sraoša just as *yaṭ* was used above (Yas. IX. 4.) for Yima.

*uṣastaire*—7/1 adj. com. of *uṣas*, eastern. Easternmost.

*Hindvō*—7/1 m. India. Dar. trans. "river" and says it is the Indus.

*āgaurwayeite*—3/1 pres. atm. √*garəw* (गर्ह्) + *ā*, to seize, to take. Kan. (also Mills) trans. "takes (his course)".

*daoṣataire*—7/1 adj. com. of *doṣas* (cf. प्रदोषः). Westernmost.

*Niṣne* is practically *ṇn*, and is taken in the most varied fashion. Jack. and Barth. take it as 3/1 pres. atm. of √*gan* (गन्) + *nī* and trans. "smites down". Mills trans. "alights" (from his chariot). Kan. (Kh. A. b. M.)

follows Mills in his trans. of these two *pādas*: "When he takes his course from India in the East and when he alights down in the West". Dar. says\* that Sraoša starts from the river in the East (Indus) and alights at the river in the West (Tigris). Barth. (Wb. 1814) gives a trans. of this passage which is not very clear to me: "Whether he seizes it in Eastern India or (whether) he is in the West and throws it down"†; the "it" probably refers to the *sa. xūθiś* (see also Wb. 492). Kan. in his Dict. (p. 292) has the very illuminating suggestion that the word means *Niniveh*, though he does not give any references about this. The word *Niyne* occurs in two places only, and in both the passages—here and Yt. X. 104—the first two *pādas* are identical. The latter runs as follows:—

- \* *yeghe darəyā-ciṭ būzava fragrawənti Miθrō-aogayhō,*  
     + *yaṭ-ciṭ uṣastaire Hinlvō (āgaurvayeite)*  
     *yaṭ-ciṭ daoṣataire Niyne*  
     *yaṭ-ciṭ sanake Rayhayā*  
     *yaṭ-ciṭ vimaiḍem aiṣhā zəmo.*

The last two *pādas* may throw some light on the nature of the word *Niyne*, because evidently the four *pādas* are equally balanced. The phrase *sanake Rayhayā* also occurs in Yt. XII. 19, where it is in contrast with *aodaēṣu Rayhayā* (18). These are rendered generally by Barth. as the "mouths of the *Rayhā*" and "the source of the *Rayhā*". This river is identified with the Tigris by Dar., but the identification is not certain.‡ At any rate the "mouths of the *Rayhā*" are generally placed in the South. The Pahl. work Bun. mentions (XX) two big rivers the *Arang* (= Av. *Rayhā*) and the *Veh-rōt*, which both rise out of *Hara-barəzaiti*; the former flows to the West and the latter to the East. But neither of these have been definitely identified (Barth. 1510-11). The *vimaiḍa* has been translated as the centre of the earth, the region of *Hara-barəzaiti*. This is where the *aoda*|| (or the headwaters of the *Rayhā*) are to be found. The name *aoda Rayhayā* is found in Ven. I. 19 as the name of a country which was a republic.¶ When Ahura Mazda created this land, against it Agra Mainyu created bitter cold winter. This points to a region in northern latitudes.\*\* Thus the passage, Yt. X. 104, refers to lands at the four cardinal points. And in order to balance the first two of those *pādas* we must take *Niyne* as the proper name of a land to the West. Hence the suggestion of Kan., that *Niyne* might be *Niniveh*, is not so fanciful as may appear at first sight. Also note that the word *āgaurvayeite* is metrically an extra, and even if omitted the sense of the passage is quite clear.

30. *barəzō*—Tall.

\* Quoted by Kan., Kh. A. b. M., p. 293. † "Auch wenn er im östlichen Indien ist, er packt (ihn); auch wenn er im westlichen ist, er schlägt (ihn) nieder." ‡ It may have originally been identical with Skt. *राप्ता* (river) and then applied to a special river; cf. *विपु*. || Skt. *अदा*.

¶ *aodrō* (Barth. Wb. 210).

\*\* Dar. states that the north basin of the Tigris is noted for its severe cold. But I think that we must seek much further north for our land of *aoda Rayhayā*.

*bərəzyāstō*—High-girded, i.e. with well-girt loins; "so high, yea, even to the girdle" (Mills). Pah. says *buland aiwyāst*. See above Yas. IX. 26.

*dāmān*—See above 2. The form is here used for 7/1.

*nišaphasti*—3/1 pres. par. √*had* (हृ) + *nī* (निनीति). Sits down. Pers. نشستن (*nishastan*) to sit. Jack. trans. "decends to", and Mills says, "stoops to."

31. *āθritīm*—Thrice: cf. *āxtūirīm* Yas. IX. 14, above.

*hamahe*—6/1 n. Entire. The sense is 7/1 (or 2/1 ?)—"during the entire day".

*ayān* as opposed to *xšapō*. See above 17.

*hamayā*—6/1 f.

*xšapō*—6/1 of *xšap*, night. The stem *xšafan* is also used.

*karšvarā*—2/1 n.

*avazāiti*—3/1 pres. par. √*vaz* + *ā* to arrive at (acc. case). Lit., drives towards.

*bāmim*—This epithet is applied invariably to *X<sup>v</sup>aniratha*. It is from √*bā* (भा) to shine out. Hence it means brilliant, magnificent. In Yt. X. 50, this epithet is used for *Hara-barəzaiti*. And in Ven. XIX. 28 (Sel. XIV) the same epithet is applied to the dawn. Cf. Pers. بامداد (*bāmdād*) dawn.

*zastayō* (v. l. *°taya*, Geld., which is 7/1)—7/2. This is the reading adopted by Mills; Kun. has like Geld. In both (his) hands, वस्त्रयोः. Mills adds in a note (S.B.E., XXXI, p. 305) that the *snaiθiṣ* must designate a double-handed weapon. This is probably also the reason of the dual *snaiθiṣbya* above (29).

*drazimnō*—1/1 pres. pt. atm. √*drag* to hold. Cf. O. Bul. *drūzati* to hold. Perhaps the Skt. दृढ (firm) is connected. See *drājan̄ha* above, Yas. IX. 26; also Barth. Wb. 774.

*brōiθrō-taēžəm* (अन.) (v. l. *barō°* Kan.; *°tižəm*; *°taēžim*, Barth. Wb. 973)—Sharp-edged; sharp as a knife (Jack.). *brōiθro* means "sharp" according to Barth.\* Kan. (Dict.) says it means a weapon for cutting such as a knife; from √*brāj* to cut; cf. व्रजति. Pers. بریدن (*burridan*) to cut. *taēžəm* sharp; cf. तेजस्, तिस्र, Pers. تیز (*tiz*) sharp, تیغ (*tigh*) sword, تيج (*tij*) arrow; Arm. *tegh* lance.

*hva-raēyam* (अन.)—Striking of itself (Jack.); which flies as of itself (Mills). Pers. trans. says, راندن نیک (*nik ravandā*), well speeding. Whose stroke is strong (Barth. Wb. 1855), so also Kan. The word can be equivalent to <sup>x</sup>हवेनस् or हवेनस्. But though the Skt. वेन is connected, the Av. *raēya* means "stroke" when used by itself, as in Yt. X. 98, and in compounds it means "impact" (Barth. Wb. 1313). If we adopt the rendering of Mills it would again emphasise the double nature of the weapon which has a sharp edge and which can be hurled like a javelin. Self-flying weapons are common to all mythologies.

\* The word is found in Ven. XVII. 2 and 4.

*kamərəde*—2/3 n.

32. *snabāi*—dat. inf. √*snab* (𑀭𑀸𑀓𑀾𑀢𑀺) to strike.

*χrvim-draoš* (v.l. *χrvī-draoš* Kan.)—6/1 adj. Of wounding mace (Jack.); of terrible weapon (Kan.); of bloody spear (Mills); Nair. Skt. *विशामक*. Barth. regards the word *dru* as connected with I.E. \**dru* tree (cf. *द्रुम*, *दाव*) and trans. "mace" (Wb. 540).

33. *idaṭ-ca*—Here *दव* (as opposed to *देव* or *वसुव*). Orig. an *abl.* form, found also as *idāṭ*.\*

*ainidāṭ-ca* (अन.)—Hereafter, in the other world. \**अनिव*.

*aipi*—Even, especially; *अपि* (but more with the force of *इव*). It emphasises the second *idaṭ-ca*; "especially here", *इवेव*.

*χrīspā*—2/3 f. All (the mighty deeds), Kan. (referring to the *vanaitis* below); Mills says "all (the gifts)".

*ta:u-māθrahe*—6/1. Whose body is the *Māθra*; the Word incarnate (Jack.); incarnate in the *Māθra* (Mills, S.B.E., XXXI, p. 194 ftn. 2).

*hām-varaitivātō* (v.l. *°variti*°, *°varati*°, Kan.)—6/1. Endowed with manly courage (Jack.). Barth. (Wb. 1810) notes that the word *hām-varati* is always used with *nairya* manly; from *hām* (𑀭𑀸𑀓𑀾𑀢𑀺) and √*car* (𑀭𑀸𑀓𑀾𑀢𑀺) to cover, to endow. Mills renders "armed with shielding armour". Kan. says "protector" (he who shields us round).

*bāzuš-aojanphō*—6/1. mighty armed; lit. "he who strength is in his arm". Cf. *महाबाहुः*.

*raθaēštā*—Warrior; lit. "he who stands up in the chariot"; \**रथेष्ट*. This is the second of the three castes of the "twice-born" (द्विज) in ancient Persia.† These three are *Āθrava*—Priest (Yas. IX. 24 above), *Raθaēštār*—Warrior, and *Vāstrya*—Agriculturist. The fourth caste is *Hūitay*—Artisans. These are named in Yas. XIX. 17. (Sel. VIII. a).‡

*-janō*—6/1. Smiter; √*jan*—𑀭𑀸𑀓𑀾𑀢𑀺.

*vanatō*—6/1 pres. pt. √*van* to conquer.

*vanaitis*—2/3 f. Victories. For the *-ti* suffix see Whit. § 1157 g.

*vanaitivātō*—6/1. Possessor of victory; Lord of victory.

*vanaintim-ca*—2/1 f. pres. pt. par. √*van* used as adj. Pertaining to victory, conquering.

*uparatātōm*—2/1 f. Superiority; *उपरतानि* (cf. RV. I. 151. 5. and VII. 48. 3. ||)

*Arštōiš*—6/1 of *Aršti* f. *Arštāt* or *Aršti* is one of the *Yazatas* typifying the virtues of Loyalty and Obedience and Rectitude. Later known as *Āstād*. Cf. *अष्टिदेव* a Vedic name, whose son *अष्टिदेव* is mentioned thrice in RV. X. 98.

34. *-pāta*—2/3 n. Guarded.

\* Yas. LXVIII. 21. † See Int. ‡ Also Barth. Wb. 908 (under *pištra*); Heiche, A. B., p. 106.

|| *उपरतानि* *वज्रम्*. ¶ The form *Aršti* as a proper name occurs only here.

*yəjyhāda*—Wherein. Orig. an abl. f. rel. pron. used adverbially.

*fryō friθō*—Loving (and) beloved; *प्रियः प्रीतः*. Kan. reads *fritō*. The Eng. word *friend* is cognate.

*paitizantō* etc.—See above 17.

### III.



### III.

## To the Fravašis—Yasna XXVI.

1. † ašāunām<sup>1</sup> vaŋhuš<sup>2</sup> sūrā<sup>3</sup> | spentā<sup>4</sup> fravašayō<sup>5</sup> staomī<sup>6</sup>, | zbayemi<sup>7</sup>.  
ufyemi<sup>8</sup>, yazamaide<sup>9</sup>, | nmānayā<sup>10</sup>, viśyā<sup>11</sup>, zaŋtumā<sup>12</sup>, | daṣyumā<sup>13</sup>,  
zaraθuštrōtemā<sup>14</sup>.

2. † vispanām<sup>1</sup>-ca<sup>2</sup> ānham<sup>3</sup> paoir-  
yanām<sup>4</sup> fravašinām<sup>5</sup> iḍa<sup>6</sup> yazamaide<sup>7</sup>  
+ fravašim<sup>8</sup> avām<sup>9</sup> (yām)<sup>10</sup> Ahurahe<sup>11</sup> Mazdā<sup>12</sup>;  
mazistām<sup>13</sup>-ca<sup>14</sup>, vahištām<sup>15</sup>-ca<sup>16</sup>, sraōštām<sup>17</sup>-ca<sup>18</sup>, xraoždīštām<sup>19</sup>-  
ca<sup>20</sup>,  
+ xraθwištām<sup>21</sup> (-ca<sup>22</sup>) hukəreptem-  
ām<sup>23</sup> (-ca<sup>24</sup>), ašāt<sup>25</sup> apanotemām<sup>26</sup>-ca<sup>27</sup>.

3. † ašāunām<sup>1</sup> vaŋhuš<sup>2</sup> sūrā<sup>3</sup> | spentā<sup>4</sup> fravašayō<sup>5</sup> yazamaide<sup>6</sup>;  
yā<sup>7</sup> Aməšaunām<sup>8</sup> Spentanām<sup>9</sup>, xšaətanām<sup>10</sup>, verezi<sup>11</sup>-dōiθra-  
nām<sup>12</sup>,

berezatām<sup>13</sup>, aiwyāmanām<sup>14</sup>, taχmanām<sup>15</sup>, āhūryanām<sup>16</sup>;  
yōi<sup>17</sup> aiθyajaŋhō<sup>18</sup> ašavanō<sup>19</sup>.

4. † paoiryanām<sup>1</sup>-tkaēšanām<sup>2</sup> | paoiryanām<sup>3</sup> sāsnō<sup>4</sup>-gūšēm<sup>5</sup> | iḍa<sup>6</sup> ašao-  
nām<sup>7</sup> ašaoninām<sup>8</sup> (-ca<sup>9</sup>) | ahūm<sup>10</sup>-ca<sup>11</sup>, daēnām<sup>12</sup>-ca<sup>13</sup>, | baoḍas<sup>14</sup>-ca<sup>15</sup>, ur-  
vānem<sup>16</sup>-ca<sup>17</sup>, | fravašim<sup>18</sup>-ca<sup>19</sup> yazamaide<sup>20</sup>, | yōi<sup>21</sup> ašāi<sup>22</sup> vaonare<sup>23</sup>. |  
Gəuš<sup>24</sup> (hušāi<sup>25</sup>) urvānem<sup>26</sup> ya zamaide<sup>27</sup>.

5. † yōi<sup>1</sup> ašāi<sup>2</sup> vaonare<sup>3</sup>:

Gayehe<sup>4</sup> Mareθnō<sup>5</sup> ašaonō<sup>6</sup> | + fravašim<sup>7</sup> yazamaide<sup>8</sup>;

Zaraθuštrahe<sup>9</sup> Spitāmahe<sup>10</sup> (iḍa<sup>11</sup>) ašaonō<sup>12</sup> | ašim<sup>13</sup>-ca<sup>14</sup> fravašim<sup>15</sup>-ca<sup>16</sup>  
yazamaide<sup>17</sup>;

Kavōi<sup>18</sup> Vištāspahe<sup>19</sup> ašaonō<sup>20</sup> | + fravašim<sup>21</sup> yazamaide<sup>22</sup>;

+ Isaθ-vāstrahe<sup>23</sup> Zaraθuštrōi<sup>24</sup> ašaonō<sup>25</sup> | + fravašim<sup>26</sup> yazamaide<sup>27</sup>.

6. † nabānazdištānām<sup>1</sup> iḍa<sup>2</sup>, | ašaonām<sup>3</sup> ašaoninām<sup>4</sup>-ca<sup>5</sup>, | ahūm<sup>6</sup>-ca<sup>7</sup>,  
daēnām<sup>8</sup>-ca<sup>9</sup> | baoḍas<sup>10</sup>-ca<sup>11</sup>, urvānem<sup>12</sup>-ca<sup>13</sup>, | fravašim<sup>14</sup>-ca<sup>15</sup> yaza-  
maide<sup>16</sup>; | yōi<sup>17</sup> ašāi<sup>18</sup> vaonare<sup>19</sup>, | maθ<sup>20</sup> višpābyō<sup>21</sup> (ašaonibyō<sup>22</sup>)  
fravašibyō<sup>23</sup>,

yā<sup>24</sup> iriθušām<sup>25</sup> ašaonām<sup>26</sup>,

+ yās<sup>27</sup> (-ca<sup>28</sup>) jvantām<sup>29</sup> ašao-  
nām<sup>30</sup>,

yās<sup>31</sup>-ca<sup>32</sup> narām<sup>33</sup> azātānām<sup>34</sup>

fraθō<sup>35</sup>-careθrām<sup>36</sup> Saošyantām<sup>37</sup>.

\* Gold: nae this in prose.

### III.

## To the Fravašis—Yasna XXVI.

1. I extol<sup>6</sup>, invoke<sup>7</sup>, (and) weave<sup>8</sup>-(my-hymn of praise to) the excellent<sup>2</sup>, heroic<sup>3</sup> (and) pure<sup>4</sup> Fravašis<sup>5</sup> of the Righteous<sup>1</sup>: (and) we worship<sup>9</sup> (those Fravašis) belonging-to-the house<sup>10</sup>, belonging-to-the-village<sup>11</sup>, belonging-to-the-province<sup>12</sup>, (and) belonging-to-the-country<sup>13</sup>, (and also) those-of-the-highest-priests<sup>14</sup>.

2. And<sup>2</sup> first<sup>4\*</sup> among all<sup>1</sup> these<sup>5</sup> Fravašis<sup>6</sup> (do) we worship<sup>7</sup> here<sup>6</sup> that<sup>9</sup> Fravaši<sup>8</sup>, which<sup>10</sup> (is) of Ahura<sup>11</sup> Mazda<sup>12</sup>, (which is) both<sup>14+</sup> the most-mighty<sup>13</sup> and<sup>14</sup> the most excellent<sup>15</sup>, both<sup>13†</sup> the fairest<sup>17</sup> and<sup>20</sup> the firmest, and<sup>22</sup> the wisest<sup>21</sup> and<sup>24</sup> the most-gracious<sup>23</sup>, and<sup>27</sup> (which) through Righteousness<sup>25</sup> hath-reached-the-highest<sup>26</sup>.

3. We worship<sup>6</sup> the excellent<sup>2</sup>, heroic<sup>3</sup> (and) pure<sup>4</sup> Fravašis<sup>5</sup> of the Righteous<sup>1</sup>, those<sup>7†</sup> of the Holy<sup>9</sup> Immortals<sup>8</sup>, the Rulers<sup>10</sup> energetic<sup>11</sup>, eyed<sup>12</sup>, lofty<sup>13</sup> (and) very-strong<sup>14</sup>, the mighty<sup>15</sup> (ones) belonging-to-Ahura<sup>16</sup>, who<sup>17</sup> (are) without-corruption<sup>18</sup> (and) righteous<sup>19</sup>.

4. Here<sup>6</sup> (do) we worship<sup>20</sup> the life-force<sup>10</sup>, and<sup>11</sup> the heart<sup>12</sup>, and<sup>13</sup> the mind<sup>14</sup>, and<sup>15</sup> the soul<sup>16</sup>, and<sup>17</sup> the Fravaši<sup>18</sup> too<sup>19</sup>, of righteous-men<sup>7</sup> and<sup>9</sup> righteous-women<sup>8</sup> of-the-ancient<sup>1</sup>-faith<sup>2</sup>, (and) of the first<sup>3</sup> followers<sup>5||</sup>-of-the-commandments<sup>4</sup> (of Ahura), who<sup>21</sup> strove<sup>23</sup> for righteousness<sup>22</sup>. We worship<sup>27</sup> the soul<sup>25</sup> of the bounteous<sup>26</sup> Mother-earth<sup>24</sup>.

5. Who<sup>1</sup> strove<sup>3</sup> for righteousness<sup>2</sup> (theirs are the Fravašis we worship):

we worship<sup>8</sup> the Fravaši<sup>7</sup> of the righteous<sup>6</sup> Gaya<sup>4</sup>-Maretan<sup>5</sup>;

we worship<sup>17</sup> here<sup>11</sup> both<sup>14†</sup> the Holiness<sup>13</sup> and<sup>16</sup> the Fravaši<sup>15</sup> of the holy<sup>12</sup> Zaraθuštra<sup>9</sup> Spitama<sup>10</sup>

we worship<sup>22</sup> the Fravaši<sup>21</sup> of the righteous<sup>20</sup> Kava<sup>18</sup>. Vištāspa<sup>19</sup>;

we worship<sup>27</sup> the Fravaši<sup>26</sup> of the righteous<sup>25</sup> Isaḥ-vāstra<sup>23</sup> son-of-Zaraθuštra<sup>24</sup>.

6. Here<sup>2</sup> (do) we worship<sup>16</sup> the life-force<sup>6</sup>, and<sup>7</sup> the heart<sup>8</sup>, and<sup>9</sup> the mind<sup>10</sup>, and<sup>11</sup> the soul<sup>12</sup>, and<sup>13</sup> the Fravaši<sup>14</sup> too<sup>15</sup>, of righteous-men<sup>5</sup> and<sup>5</sup> righteous-women<sup>4</sup> among<sup>7||</sup> (our) nearest-brothers<sup>1</sup>; who<sup>17</sup> strove<sup>19</sup> for righteousness<sup>18</sup>, (along) with<sup>20</sup> all<sup>21</sup> (the other) holy<sup>22</sup> Fravašis<sup>23</sup>; (viz.) those<sup>24†</sup> of the righteous<sup>25</sup> (who-are-)gone<sup>26</sup>, and<sup>28</sup> those<sup>27†</sup> of the righteous<sup>30</sup> (who-are-) living<sup>29</sup>, and<sup>32</sup> those<sup>31†</sup> of heroes<sup>33</sup> (yet) unborn<sup>34</sup>, the heralds<sup>35\*\*</sup>-of-renovation<sup>35</sup>, the Saešyants<sup>37</sup>.

\* Orig. adj., "of the first Fravašis". † Lit., "and". ‡ Lit., "which". || Lit., "listeners".

‡ Lit., "of". \*\* Lit., "makers" or "workers".

7. § (iḍa)<sup>1</sup> iristanṇam<sup>2</sup> urvānō<sup>3</sup> yazamaide<sup>4</sup>, | yā<sup>5</sup> aṣaonṇam<sup>6</sup> fravaṣṣayō<sup>7</sup>; |  
 viṣpanṇam<sup>8</sup> ahmya<sup>9</sup> nmāne<sup>10</sup> | nabānazdistanṇam<sup>11</sup> (para<sup>12</sup>-)iristanṇam<sup>13</sup>\*,  
 § aōθrapaitinṇam<sup>14</sup> aōθryanṇam<sup>15</sup> | narṇam<sup>16</sup> nāirinṇam<sup>17</sup> iḍa<sup>18</sup> | + aṣaonṇam<sup>19</sup>  
 aṣaoninṇam<sup>20</sup> | fravaṣṣayō<sup>21</sup> yazamaide<sup>22</sup>.

8. viṣpanṇam<sup>1</sup> aōθrapaitinṇam<sup>2</sup> aṣaonṇam<sup>3</sup> fravaṣṣayō<sup>4</sup> yazamaide<sup>5</sup>:  
 viṣpanṇam<sup>6</sup> aōθryanṇam<sup>7</sup> aṣaonṇam<sup>8</sup> fravaṣṣayō<sup>9</sup> yazamaide<sup>10</sup>:  
 viṣpanṇam<sup>11</sup> narṇam<sup>12</sup> aṣaonṇam<sup>13</sup> fravaṣṣayō<sup>14</sup> yazamaide<sup>15</sup>:  
 viṣpanṇam<sup>16</sup> nāirinṇam<sup>17</sup> aṣaoninṇam<sup>18</sup> fravaṣṣayō<sup>19</sup> yazamaide<sup>20</sup>.

9. § viṣpanṇam<sup>1</sup> aperenāyūkanṇam<sup>2</sup> | dahmō<sup>3</sup>-keretanṇam<sup>4</sup> aṣaonṇam<sup>5</sup> |  
 fravaṣṣayō<sup>6</sup> yazamaide<sup>7</sup>:  
 § ā<sup>8</sup>-daḥyunṇam<sup>9</sup>-ca<sup>10</sup> aṣaonṇam<sup>11</sup> | fravaṣṣayō<sup>12</sup> yazamaide<sup>13</sup>:  
 uz<sup>14</sup>-daḥyunṇam<sup>15</sup>†-ca<sup>16</sup> aṣaonṇam<sup>17</sup> | fravaṣṣayō<sup>18</sup> yazamaide<sup>19</sup>.

10. § narṇam<sup>1</sup>-ca<sup>2</sup> aṣaonṇam<sup>3</sup> | fravaṣṣayō<sup>4</sup> yazamaide<sup>5</sup>: | nāirinṇam<sup>6</sup>-ca<sup>7</sup>  
 aṣaoninṇam<sup>8</sup> | fravaṣṣayō<sup>9</sup> yazamaide<sup>10</sup>.  
 (viṣpā<sup>11</sup>) aṣāunṇam<sup>12</sup> vuṇjuhiṣ<sup>13</sup> surā<sup>14</sup> | spēntā<sup>15</sup> fravaṣṣayō<sup>16</sup> yaza-  
 maide<sup>17</sup> | yā<sup>18</sup> haca<sup>19</sup> Gayāt<sup>20</sup>-Mareθnat<sup>21</sup> | ā<sup>22</sup> Saošyāntāt<sup>23</sup> vere-  
 θraγnat<sup>24</sup>.

11. viṣpā<sup>1</sup> fravaṣṣayō<sup>2</sup> aṣāunṇam<sup>3</sup> yazamaide<sup>4</sup>.  
 § iristanṇam<sup>5</sup> urvānō<sup>6</sup> yazamaide<sup>7</sup>, | yā<sup>8</sup> aṣaonṇam<sup>9</sup> fravaṣṣayō<sup>10</sup>.

\* Geld. puts the stop (·) at the *fravaṣṣayō* preceding, and has no stop here.

† I have adopted Kan. 's reading; Geld. has *daḥyunō*, but he notes the other reading.

7. Here<sup>1</sup> (do) we worship<sup>4</sup> the souls<sup>3</sup> of the departed<sup>2</sup>, (and) those<sup>6\*</sup> Fravašis<sup>7</sup> of the righteous<sup>6</sup>, of all<sup>8</sup> (our) nearest-brothers<sup>11</sup> (who have) gone<sup>13</sup>, beyond<sup>12</sup> from this<sup>9</sup> fold<sup>10</sup>†.

We worship<sup>22</sup> here<sup>18</sup> the Fravašis<sup>21</sup> of the Teachers<sup>14</sup> (and) the disciples<sup>15</sup>, holy<sup>19</sup> men<sup>16</sup> (and) holy<sup>20</sup> women<sup>17</sup>.

8. We worship<sup>5</sup> the Fravašis<sup>4</sup> of all<sup>1</sup> holy<sup>3</sup> Teacher<sup>2</sup> :

we worship<sup>10</sup> the Fravašis<sup>9</sup> of all<sup>6</sup> holy<sup>8</sup> disciples<sup>7</sup> :

we worship<sup>15</sup> the Fravašis<sup>14</sup> of all<sup>11</sup> holy<sup>13</sup> men<sup>12</sup> :

we worship<sup>20</sup> the Fravašis<sup>19</sup> of all<sup>16</sup> holy<sup>18</sup> women<sup>17</sup>.

9. We worship<sup>7</sup> the Fravašis<sup>6</sup> of all<sup>1</sup> holy<sup>6</sup> children<sup>2</sup> of innocent<sup>3</sup>‡-nature<sup>4</sup>. We worship<sup>13</sup> the Fravašis<sup>12</sup> of the Holy-ones<sup>1</sup>, within<sup>8</sup>-(this)-land<sup>9</sup>, and<sup>10</sup> we worship<sup>19</sup> the Fravašis<sup>18</sup> of the Holy-ones<sup>17</sup> without<sup>1</sup>-(this)-land<sup>16</sup> as-well<sup>15</sup>.

10. We worship<sup>5</sup> the Fravašis<sup>4</sup> of the righteous<sup>3</sup> men<sup>1</sup>, and<sup>2</sup> the Fravašis<sup>9</sup> of the righteous<sup>8</sup> women<sup>6</sup> (do) we worship<sup>10</sup> as-well<sup>7</sup>.

All<sup>11</sup> the excellent<sup>13</sup>, heroic<sup>14</sup>, (and) pure<sup>15</sup>, Fravašis<sup>16</sup> of the Righteous<sup>12</sup> (do) we worship<sup>17</sup>, (even) those<sup>19\*</sup> from<sup>19</sup> (Aya<sup>20</sup>-Marotan<sup>21</sup> upto<sup>22</sup> Saosyant<sup>23</sup> the victorious<sup>24</sup>.

11. We worship<sup>4</sup> all<sup>1</sup> the Fravašis<sup>2</sup> of the Righteous<sup>3</sup>.

We worship<sup>7</sup> the souls<sup>6</sup> of the departed<sup>5</sup>, (and) these<sup>9\*</sup> Fravašis<sup>10</sup> of the Righteous<sup>8</sup>.

Lit., "which".    † Lit., "in this house".    ‡ Lit., "pious".

## NOTES.

1. Kanga: Khordeh Avestā bā Māenī, pp. 382-387.

2. Jackson: Avesta Reader, No. 2.

3. Mills: S.B.E., XXXI, pp. 278-279.

The conception of *Fravaṣis* is a special feature of the Z. faith.\* They are the eternal part as it were of all sentient beings in the universe. Human and higher beings have *Fravaṣis*. According to this Yas. the human being is made up of five principles—*ahū*, *daēna*, *baodah*, *urvān*, and *Fravaṣi* (see below 4).† Each sentient being from the human‡ up to Ahura Mazda himself has got his or her *Fravaṣi* existing through eternity. "The *Fravaṣis* of men are the archtypal souls clothed in ethereal forms, after whose model each human being is formed on earth . . . The very conception, however of a *Fravaṣi* as an archtypal causal soul, implies that each *Fravaṣi* is the pattern type both for the inner powers, and the outward form of bodily existence. The body of each man, with its peculiar physical, mental, moral, and spiritual capacities, is shaped and formed after the model which each particular *Fravaṣi* presents, and therefore it has to be admitted that the differences that we find among men, are due to the differences in the archtypal souls or *Fravaṣis* which inhere in mortal bodies . . . We have now to find some explanation as to the differences among the *Fravaṣis* themselves. Has the Almighty created these differences among the *Fravaṣis* simply to please His Divine Will, or is there a profound plan, an inscrutable justice, underlying the creation of these differences? Limited and faulty though our conception of Divine Power may be, we can never dissociate the ideas of harmony and justice from the acts of God, and according to that view, we cannot but take it for granted that, owing to numerous and sufficient causes, the *Fravaṣis* as they arise in the invisible world are made with comparatively endless differences. The *Fravaṣis* are not special creations without a past, nor are they created all at once for the first time. They are as much the product of evolution and of slow and steady growth, as everything else in this world".|| The *Fravaṣis* are, therefore, a part and parcel of the human being, and even when the man passes away from this earth the *Fravaṣi* "lives on" and helps God in His work of evolution. Of course it is but natural that in the Av. only the *Fravaṣis* of the good and holy ones are mentioned and adored, but that does not prove that the wicked have no *Fravaṣis* at all. Only they are of no use for helping the good creation onwards until they themselves come over to the path of Aša. The late Prof. Moulton takes a somewhat limited view of the *Fravaṣis*¶ and though he draws a number of very interesting comparisons with the ideas of ancestor-worship and of the *genius* among the Romans still one cannot quite agree with his essentially Christian point of view. The biggest

\* See also Introduction. † For details see Introduction. ‡ The souls of various animals are mentioned in Yt. XIII. 74, but not the *Fravaṣis*. || Khan Bahadur N. D. Khandalawala in an article (*Fravahar and Rebirth*) in the *Cama Memorial Volume*, pp. 200-215. ¶ Early Zoroastrianism

(Hibbert Lectures 1912), pp. 254ff.

source of our information regarding the *Fravašis* is the *Farvardin Yašt* (Yt. XIII) where the *Fravašis* of a 'large number of men and women and divine and semi-divine beings are mentioned.\* In fact the Yt. constitutes a fairly extensive "Calendar of Great Men" of ancient Irān. The purpose served by these names is the same as that intended by Auguste Comte when he instituted the Positivist Calendar, namely,—“to impress on the public mind, a general conception of the Past, and to revive the sense of continuity in the ages”.† The invocation by name of the *Fravašis* of the great sons and daughters of ancient Irān, and of those who have done any great or notable service to the cause of the community or of the country, constitutes one of the principal features of our ceremonies on this day. Whenever a Zoroastrian passes away, who has done some notable good to his fellow-men, a general meeting of his co-religionists may decide to have his name on this "Roll of Honour and Remembrance", and thenceforth he or she is remembered by name in every ceremonial of importance. Thus we find to-day among the great and the good of Zoroaster's faith the names of Dadabhai Naoroji, of Phirozeshan Mehta, of Jamshedji Tata, to mention only three of those who have passed onwards comparatively recently. Nothing is so thrilling to the listeners, nothing which more inspires to worthily live the life laid down in the religion of Zoroaster, than to hear the names of these great souls who have "passed on" (*iristanam*) repeated. Truly may we say that they live eternally in the hearts of the grateful generations that come after them.

1. This verse forms the first half of Yt. XIII. 21.

*ašūunām* (v.l. *ašao*<sup>o</sup>, *ašāv*<sup>o</sup>)—6/3 of *ašuvan* (*ašoon* or *ašūn*).

*vaṇuhiš*—2/3 f. adj. of *vaṇhu*. वहीः, excellent,

*staomi*—1, i pres. par. √*stu* to praise. स्तोमि.

*zbayemi* 1/1 pres. par. √*zbā* (\**zvā*, *zū*)—𐬀𐬵𐬀𐬭𐬀 (𐬵𐬀𐬭𐬀)—to invoke.

*ufyemi*—1/1 pres. par. √*vaf*, to weave. The word is used metaphorically in the sense of "weaving a hymn", i.e. singing the praises of. Dar. and Sp. trans., "I make my own" (i.e. I meditate upon). This as Barth. points out‡ is due to a misreading of the Pah. script. The real word according to Barth. is *handēšīēn* (Per. اندیشه‌دان *andishīdan*—to meditate upon) which has been misread *χ<sup>v</sup>ēšēniēn* (to regard as one's own). Har. says "I offer myself to".||

*nmanayā*, etc.—2/3 f. adj. from *nmāna*, etc.

*zarθuštrōtamā*—2/3 f. adj. sup. from *Zarθuštra*. Belonging to the highest priest; *Zarθuštra*, as hinted above (Yas. IX. 1)¶, was the name of a priestly office. The highest spiritual authority in Irān (the *Dastur-i-Dasturān*) was known by this title in the superlative (see Whit. § 473a). In

\* See introductory note to Yt. XIII, by Dar., S.R.E., XXIII, pp. 179 f. † *The New Calendar of Great Men* by Frederic Harrison, Preface. ‡ Wb. 1346. || Quoted by Kan., Kh. A. b. M., p. 383, fn. ¶ See also Introduction.

the ancient days the King was also the Chief-Priest, like the राजर्षि in India. Note that the previous four words indicate the *Ahus* whereas this word indicates the *Ratus* (see above, Yas. LVII. 1).

2. This verse is the same as Yt. XIII. 80.

*āghām*—6 3 f. pron. stem *a*. Of these, आघाम्.

*paoiryānām*—6 3 f. used adverbially.\* Cf. *paoiryō* . . . *mašyō* above (Yas. IX. 3). Mills trans. "of these prior Fravašis"; Dar. says "of these ancient Fravašis".

*avām*—That. Jack., A. G., § 432. The word might be connected with *āva* (one) and may mean "first" or "foremost".

*yām*—2 1 instead of 1 1 needed by strict grammar, due to ease-attraction.

*mazīštām-ca*—2 1 f. adj. sup. of *maz* (मह्). The greatest.

*srāēštām-ca*—the most excellent, the highest, श्रेष्ठाम्. The fairest (Dar. and Mills).

*χraoždīštām-ca*—2 1 f. sup. pt. adj. from the comp. *χraoždā*. Cf. *χraoždyehya* (Yas. IX. 15). Most firm (Mills); most solid (Dar.); strongest (Sp.). Kan. trans. बलैज हिमत आपनाह (most courage-giving). The Pah. trans. says "the most firm"† or the most severe (i.e. strictest) in decision, in other words "strictly just". Nair. Skt. says—माहनर.

*χra9wištām-ca*—2 1 f. sup. of *9tumant* Visest. The word *χratu* (ऋतु) is used more for soul-force (*geisteskraft*‡), rather than physical-force. The Vedic ऋतु and मनऋतु have probably a similar connotation. See above, Yas. IX. 23.

*hukərəptām*—Jack. and others trans. "the fairest in form"—as the sup. of *hukərəpta* (well-shaped): see also *hukərəfš* above, Yas. IX. 16. The sup. is rather irregular, one syllable (*ta*) being dropped.§ The same word, but in 6 1 m., occurs in Yas. I. 1. where Mills trans. "whose body is the most perfect", and explains in a footnote: "not that Ahura was conceived of as having a body proper. The stars are elsewhere poetically described as his body, as other divinities are said to be *tanu-māθra*¶, having the *māθra* as their body, that is incarnate in the *māθra*" (S.B.E., XXXI, p. 195, fn. 2). The positive form *hukərəpta* is found in Yt. V. 121, where it means "well-shaped." The Skt. trans. says विशालाकानि अन्यान्यमनुवपनराणि. Kan., however, strikes out in another direction by making this word sup. of *hukərəp* (वृक्षप) gracious and, distinguishing this word apparently from *hukərəpta-təma* (Diet, p. 591), trans. "practising good deeds in the highest degree" (वर्ज्यं सवाचकार).

\* This may be included in the "construction according to sense" of Reich, § 608. † *sakhtum* (Pera, سخت, *sakht*—hard). ‡ Barth., Wb. 635. § Unless we regard it as sup. of *hukərəfš*.

¶ He may have added Kava-Vištāspa also Yt. (XIII. 99); he alludes however to *Sraoša*—Yas. LVII 33, above.

*aṣṭi apanotemām-ca*—Cf. above, Yas. LVII. 4. Mills. trans. "one that attains the most its ends because of Righteousness". Dar. and Kan. trans. "supreme in holiness".

3. This verse is the same as Yt. XIII. 82.

*ṣṣāetanām*—The Rulers (Kan.). See above *Yimō-ṣṣāitō* (Yas. IX. 4). Mills and Jack. trans. "shining" or "brilliant". The Holy Immortals are the rulers of the various activities of the world under Ahura Mazda. See above Yas. LVII. 24; also Introduction.

*varəzi-dōiθranām* (ān.)—Of effective glance (Mills and Kan.); whose looks perform what they wish (Dar., S.B.E., XXIII, p. 199); of beneficent glance (Jack.).\* Lit. the word means "of effective eye." √*varəz*. The comp. *varəzi-cašman* is also used for the Fravašis—*yā* (sc. *fravašnyō*) *hwdōiθriš varəzi-cašmanō sraoiθriš* (Yt. XIII. 29), which is rendered by Barth. (Wb. 1421) "who are fine-eyed sharp-eyed and sharp-eared".

*aiwiyāmanām*—Very strong (Barth., Wb. 97) from *giwi* + *ama*. The sup. form *aiwiyamatama* is found in Yt. XIII. 3. and elsewhere. Mills trans. "devoted"; Kan. says, "coming for help", from *aiw* (*uvah* ?) + √*yā*; Dar. says, "quickly coming to do".

*aiθyajāphō*—Without corruption (Barth., Wb. 66-67). Neg. of *iθyajāh* corruption, the *i* being epenthetic; cf. Vedic *अजः* (assault) in RV., I. 119. 8, etc.

4. The verse is the same as the first half of Yt. XIII. 149.

*paoiryanām-ṭkaēṣanām*—Those of the ancient faith. The Z. faith has always recognized the ancient Mazda-worshipping (*māzdayasni*) faith† of the Aryans, which was the faith of Irān in the days before Zaratrustra. The later religion of Z. is called *daēnā māzdayasni yā āhūiriš zaratruštriš* (Yas. XII. 8; see below, Sel. V).

*paoiryanām sāsno-gūṣām*—Those who first listened to the commandments (of Ahura). These were the ancient Teachers and Prophets of the Māzdayasni faith. In Yt. XIII. 87 *Gaya Marətan* is said to have been the first to listen "unto the thought and teaching of Ahura Mazda" (see below *Gayehe Marəθnō*, verse 5). From *sāsna* (𐬰𐬀𐬎𐬌), commands or teaching, and √*guš* to listen (cf. बुद्, बोध, Pers. گوش *gūsh* ear). Kan. says it refers to those who first listened to the teaching of Zaratrustra and thinks that the first disciples of Z., *Maidyō-Mānha*, *Vistāspa* and others (who are mentioned in Yt. XIII. 95-110), are meant.

*aṣaoninām-ca*—One notable feature of Z.'s teaching is the absolute spiritual equality of woman and man. In many other places we get the mention of men and women together on equal terms. See above the prayer

\* i.e. not "evil-eyed" (Kan., Kh. A. b. M., p. 384, fn.).

† See above, Yas. IX. 26.



*Yeṣhe hātām* (Yas. LVII. 4) and verses 6, 7, 8 and 10 of this selection. In Yt. XIII verses 139–142 (comprising the 30th Kardeh) are devoted to the holy women of Irān beginning with Hvōvi\*, the wife of Z. It is also notable that among the six Holy Immortals three are of the feminine gender.\*

*ahūm*<sup>1</sup>-*ca daēnā*<sup>2</sup>-*ca baodas*<sup>3</sup>-*ca urvānəm*<sup>4</sup>-*ca fravašim*<sup>5</sup>-*ca*—This passage seems to give the constitution of the human being according to Av. In another passage, Yas. LV. 1, another list is given of the principles building up a human being† which however contains seven distinct principles instead of five as here. These are the only two passages in the Av. when the five-fold or seven-fold constitution of the human being is mentioned. Unfortunately no regular or detailed attempt has been made by Western scholars to define these terms more accurately, as evidently they are meant to be defined in the Av., hence also their renderings are vague and uncertain as may be seen by the following translations:—

- I. Spirit<sup>1</sup>, conscience<sup>2</sup>, intelligence<sup>3</sup>, soul<sup>4</sup> and Fravaši<sup>5</sup>—Mills.
- II. Spirit<sup>1</sup>, conscience<sup>2</sup>, perception<sup>3</sup>, soul<sup>4</sup> and Fravaši<sup>5</sup>—Dar.‡
- III. Breath-of-Life<sup>1</sup>, conscience<sup>2</sup>, consciousness<sup>3</sup>, soul<sup>4</sup> and Guardian-Angel<sup>5</sup>—Jack.
- IV. Life-force<sup>1</sup> (*Lebenskraft*), Individuality<sup>2</sup> or the Inner Ego (*Innere Wesen, geistiges Ich, Individualität*), perception<sup>3</sup> (*Wahrnehmungskraft*), soul<sup>4</sup> or spirit (*Seele, Geist*) and Fravaši<sup>5</sup>—Barth.

V. *आन*<sup>1</sup>, *अनःकरण*<sup>2</sup>, *बुद्धि*<sup>3</sup>, *रवान*<sup>4</sup>, and *फरोर*<sup>5</sup>—Kan. (Kh. A. b. M., p. 384).||

1. *ahu* is the same word as *अहु* (*आहु*) the life-force (*Lebenskraft*) which keeps the physical body alive. On the whole “Life-force” is the best rendering. In this sense the word is used only in this passage (Barth., Wb. 283).

2. *daēna* according to Kan. is the faculty which differentiates between right and wrong. There is another word *daēna* (see above, Yas. IX. 26), which means “religion” and evidently Barth. (Wb. 665–666) mixes up the two ideas, for he defines *daēna* as “the sum-total of those characteristics of a human being which bear upon his religion and his soul”. This *daēna* is probably what appears to the departed soul as “a beautiful, well-shapen, strong and well-formed maid” upon the *Cinvat*-bridge. (Ven. XIX. 30ff., also Hāδ. II. 9, and other places). The trans. of Kan. seems to be nearest the idea—the *अनःकरण* which enables the human being to *see* (*dāy* to see) the right from the wrong. The best English word would be “heart” which connotes the emotional and desire-aspect of the *daēnā* better than the word “conscience”.

\* See also Introduction.

† See Introduction for details. See also *Zarthushti's Ethik* by N. F. Billimoria for some explanation of the details, pp. 130ff., and pp. 164ff. ‡ See his note to Yt. XIII.

74 (S. B. E., XXIII, p. 196).

|| Note that for the last three he uses practically the original Av. word in the Skt. or Pahl. form.

3. *baḍaḥ* (cognate with बुद्धि) is the faulty of the mind, the *intellect*, which enables us to acquire ज्ञान (Knowledge, ज्ञान विद्या).

4. *urvān* is the higher Reason, which enables us to acquire विद्या (Wisdom, परा विद्या) as distinguished from ज्ञान (or knowledge). Thus *baḍaḥ* and *urvān* respectively correspond to मनस् and बुद्धि of the Hindu systems.\* Best translated by the Eng. word "soul".

5. *fravaṣi* has been rendered by many Western scholars as "guardian-angel", which is not correct. The Fravaṣi is the eternal portion of the human being and as such is emphatically a part and parcel of the human being, whereas a "guardian-angel" is an outside entity.

The five "principles" may therefore be best rendered as :

Life-force<sup>1</sup>, heart<sup>2</sup>, intellect<sup>3</sup>, soul<sup>4</sup> and Fravaṣi<sup>5</sup>.

It would be interesting to work out how far these five correspond to the five *Koṣas* of *Vedānta*—ब्रह्मण्य, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय.

*aṣāi*—4 1. • For righteousness, कर्ताय.

*vaonars*—3/3 ppt. par. √*van*. Strove, struggled, वेचिरे.

*Gēuš hūdāṇhō urvānēm*—The first two words are 6/1. Jack. and others see in this a reference to the Primal Bull who, like the first man (*Gaya Marotan* (see below, 5), was slain by Ahriman. From this Primal Bull are derived all other animals.† The word *hūdāṇhō* is variously taken though all agree as to the etymology—*hu* (हु) + √*dā* (दा). Jack. renders "benevolent", Barth. trans. "gracious." In Yt. XIII. 86 we read *yām-ca* (sc. *fravaṣim*) *Gēuš yām-ca Gayehe*, which Dar. trans. "that of the Bull that of the living man"‡ Kan. trans. "that of animals, that of living beings". In *Sirōzah* I. 12. we have the mention of *Gēuš-āvēdōdāta* "the first-created bull" (Dar. says "the only-created"), in connection with the *yazata Māgha* (the Moon), who is said to possess the seed of the bull.|| In *Sirōzah* II. 12 this is repeated. But in verse 14 in both *Sirōzah* I and II there is mention of the *Gēuš urvān*, and in the latter¶ we get the phrase *Gēuš hūdāṇhō urvānēm yazamaide* which Dar. trans. "we sacrifice unto the soul of the bounteous Cow" (S.B.E., XXIII, p. 17). Here the Cow is the Divine *Dravāspa*\*\* also called *Gōš*, who "κατ' ἐξοχήν, is a personification of the animal kingdom whom she maintains and protects".†† Kan. in his Dict. (p. 159) says that in some places the word (*Gēuš-urvān*) is used for the (whole) animal creation. In the *Gāθ. Ahu.* (XXIX) we read of the complaint of the "soul of the Cow", by which is typified the mother-earth‡‡, which view is also maintained by Kan. So it would be best to trans. here the phrase by "the soul of the bounteous mother-earth". The same idea seems to be at the back of the

\* मनस्सु परा बुद्धिः (Bg. III. 42).

† Jack., A. B., p. 38.

‡ S.B.E., XXIII, p. 300. The

living man evidently refers to *Gaya Marotan*.

|| See trans. by Dar., S.B.E., XXIII, p. 8.

¶ See Sol. XXIV, Part II.

\*\* Yt. IX, Sol. XXII, Part II.

†† Dar., S.B.E., XXIII, p. 116.

‡‡ See below Sol. XV.

legends of *Kṛṣṇa*, the Divine Cowherd, and the *Gopīs*; the very names *गोपाक*, *गोपी* etc., are suggestive. Cf. also the idea of the *Shepherd* in the Bible.

5. *yōi . . . vaonara*—refers to those mentioned below as the most conspicuous examples of such striving. Mills in his trans. (S.B.E., XXXI, p. 278) omits this phrase.

*Gayehē Marānō*—6.1 of *Gaya Maratan*—Lit. “the mortal man”. The name is given to the first great ruler of Irān. He is regarded as the first man created by Ahura. He was the first to bring the Māzdayasni faith into the world and was thus the first of the line of *Rājārṣis* who ruled in Irān. In Yt. XIII. 87 he is said to have been “the first who listened unto the thought and teaching of Ahura Mazda, of whom Ahura formed the race of the Āryan nations, the seed of the Āryan nations”.\* He was both the physical as well as the spiritual ancestor of *Zarathuštra*. From Z. to Spitama see above Yas. IX. 13 (notes), from Spitama to *Θraētaona* see above Yas. IX. 13, and from *Θraētaona* onwards the line continues as follows:—

*Θraētaona* (فریدون, *Paridūn*)—*Āθwya* (*Āspiyān Pūrtora*†)—Seven more people having the name *Āspiyān*‡—*Yima-Xšaeta* (جمشید, *Jamshīd*)—*Vivayhvat*—*Taxma Daēvō-thiš* (طهمورث دیویند, *Tahmūrap-Dīvband*)—*Haošyayh* (هوشنگ, *Hūshang*)—*Shyāmāk* (شیداعک, *Shīdā'ak*)—*Gaya-Maratan* (گایومرد, *Gayomard*).||

*aḥim-ca*—Holiness. The Holiness of Z. was his pre-eminent characteristic, as it was also the foundation of his religion.

*Kavōiš Vištāspahe*—6.1 of *Kava Vištāspa*. For the title *Kava* (Pers. کیانی—*Kayāni*), royal, see above, Yas. IX. 18. *Vištāspa*, who is not to be confounded with *Ύρασιππς*, the father of Darius the Great,§ was the first royal disciple of Z. He is remembered in Yt. XIII. 99ff. as “the holy king *Vištāspa*, the gallant one, who was the incarnate Word,\*\* the mighty-spearred, and lordly one, who, driving the *Druj* before him, sought wide room for the holy religion, . . . who made himself the arm and support of this law of Ahura, of this law of *Zarathuštra*” (S.B.E., XXIII, p. 305).

*Iṣaṭ-vāstrahe Zarathuštrōiš*—6.1. *Iṣaṭ-vāstra* son of Z. The custom of mentioning the father's name with and after the son's is a very old one and is still the rule among Parsis. *Zarathuštra* is mentioned in the Av. and Pah. books to have had three sons and three daughters, and three “mystic” sons, who are to be born as the *Saošyants* of future ages. His “children” are regarded by some to have been more in the spiritual sense rather than purely physical.†† The question is well discussed by N. F. Billimoria in his Gujarāṭi book *Asho Zarathošt ane temno Pegām* (ch. V, pp. 54-71). This

\* S.B.E., XXIII, p. 201 (Dar.). † See Yas. IX. 7. ‡ According to Bux. § From Modi's Diet., where he gives a genealogical table at the end, based on Bux. and other authorities, ¶ Jack., A. R., pp. 95-96. \*\* *tanu-mātra*. Note that all the epithets here used are those of *Sraoṣh*; cf. also *beranādi* (Yas. LVII, 11) above. †† See Introduction.

point of view seems also supported by a note of Dar.: "Z. had three sons during his lifetime. *Isaṭ-vāstra*, *Hvara-ciθra*, and *Urvaṭaṭ-nara* (Yt. XIII. 98), who were respectively fathers and chiefs of the three classes, priests, warriors, and husbandmen. They play no great part in Mazdean mythology, and are little more than three subdivisions of Z. himself, who was 'the first priest, the first warrior, the first husbandman' (Yt. XIII. 88)." \* The Bun. XXXII. 5-6 says that *Isaṭ-vāstra* was chief of the priests, he became the Mobad of Mobaūs,† and passed away in the 100th year of the religion. The name signifies "he who desires pastures" according to Barth. (Wb. 372). *Hvara-ciθra*—(seed‡ of the sun) "was a warrior, commander of the army of *Pešōtanu* the son of *Vištāspa*"||. And *Urvaṭaṭ-nara* (friend of man; Barth. says "hemo-commanding")¶ "was an agriculturist and the chief of one enclosure formed by *Yima*"|| (Ven. II. 43). The three daughters of Z. were *Frēni*, *Θriti*, and *Pouru-cištā* (Yt. XII. 139). Their names signify "Fullness" (Barth., Wb. 1022), "Protecting" (?) (Barth., Wb. 807, *θru*, *θrita*, *θriti*) and "Full wisdom", respectively. The last is said to have married *Jāmāspa* (Barth., Wb. 899).\*\* The three "mystic" sons of Z. are *Uχšyaṭ-arata* (Pah. *Hošedar-māh*), *Uχšyaṭ-nemah* (Pah. *Hošedar-bāmi*), and *Saošyant*. Bun. XXXII. 8 relates the story thus: "Z. went near unto *Hvōvi* three times, and each time the seed went to the ground; the angel *Nairyō-saṃh* received the brilliance and strength of that seed, delivered it with care to the angel *Anāhita*, and in time will blend it with a mother".†† The seed is watched over by 99,999 Fravašis (Yt. XIII. 62) in the Lake *Kāsaoya*, where the maidens *Srūtaṭ-fedri*, *Vaṅhu-fedri* and *Arədaṭ-fedri* will respectively bring them forth. It may be noted that *Isaṭ-vāstra* is also mentioned in Yas. XXIII. 2, also, as here, with *Gaya Marotan*, *Zarəduštra*, and *Vištāspa*, these four being evidently the most important of the "ancient counsellors".‡‡

6. This verse forms the second half of Yt. XIII. 149.

*nabānazdištanām*—Close-connected, next-of-kin. Lit. "nearest the navel" (*naba*—नाभि + *nazdišta*—नेदिष्ट). The word here refers to co-religionists, brothers in Z. faith, as distinguished from the *paoiryō-kaēša* of the previous verse (Kan., Kh. A. b. M., p. 385, ftn.). Trans. "our nearest brothers". The list of blood-kindred included under the phrase *nabānazdišta* is given in Ven. XII. These include: (1) parents, (2) children, (3) brothers and sisters, (4) grandparents, (5) grandchildren, (6) children of brothers and sisters, (7) brothers and sisters of parents, and (8) children and grandchildren of (7) (Barth., Wb. 1040).

*maṭ . . . Saošyantām*—also found in Yas. XXIV. 5.

*vispābyō aṇaonibyō* are both f. because *fravaṇi* is f.

\* Quoted by Billimoria, *op. cit.*, p. 69.

† For the word *Mobad* see below verse 7, *aθrapaiti*.

‡ Barth., "having the face like the sun", Pah. *Xʷarəst-eihr* (Wb. 1849).

|| Bun. quoted

by Dar., S.B.E., XXIII, p. 204.

¶ Barth., Wb. 1536, also see above Yas. LVII. 26.

\*\* But see

Billimoria, *loc. cit.*

†† Quoted by Dar., S.B.E., XXIII, p. 195.

‡‡ Mills, S.B.E., XXXI, p. 273.

*iriribuṣṭām*—6/3 pft. pt. par. √*raēθ*, to pass away. Those who have passed away, i.e. have died (Barth., Wb. 1480-82). It is an *ahura*-word used especially in this sense. Cf. Goth. *leiðan*, to go. There is another √*rāθ* which is connected probably with Skt. रक्ष् and which means "to cling to", "to be joined with", which also gives the form *iririb-* or *irirab-*. Jack. postulates a √*irib*.

*jvantiām*—6/3 pres. pt. par. √*jiv* (जीव्) to live. Living—जीवन्ताम्. In Yt. XIII. 17, it is mentioned that the Fravaṣis of the *paoiryō-θkaēša* and of the *Saošyantas* are the most powerful, and, of the rest, the Fravaṣis of the *living* holy men are more powerful than those of the dead.

*narām*—Here used in the sense of "heroes".

*azātanām*—Unborn. Note that the soul yet to come into the world has also a Fravaṣi to which his (or her) future body will attach itself.

*fraṣō-carəθrām*—An epithet of the *Saošyantas*. Cf. *frāšmīš* used of *Haoma* above, Yas. I.VII. 19. From *fraša* (renovated) and *carətar* (कर्तृ, √*kar*) maker". Those who prepare the world for renovation", "those who herald in a new age". The essential idea is that from time to time, as the need arises in the world by the accumulation of sin and wrong-doing, a great Soul comes down to renew the law of Ahura and to usher in a new civilisation. These great Renovators are the *Saošyants* (see Yas. IX. 1. above; also cf. Bg. IV. 7). Mills and Dar. agree with this idea. This renovation brought about by a *Saošyant* is called *fraṣōkarəti*. See also *Cama Memorial Volume* pp. 200ff. referred to above in the Introductory note to this piece.

7. *iristanām*—6/3 p. pt. pass. √*raēθ*. See above *iriribuṣṭām*.

*yā ašaonām fravaṣayō*—This phrase is repeated below in verse 11, where Jack. says that "the souls of the dead are the Fravaṣis". Mills trans. the whole passage thus: "We worship the souls of the dead [(Pāzand) which are the Fravaṣis of the saints]"; and adds in a footnote\*: "Whether a real distinction existed in the minds of these early writers, between a *Fravaṣi* and a departed soul, is hard to say. That a Fravaṣi was worshipped as existing before a person to whom it appertained was born, may be owing to a poetical, and not a dogmatic, anticipation". Mills, however, is certainly mistaken because the distinction is very clearly maintained all through (see above verse 4). In *Khurshīd Nyayish* (verse 9) the worshipper invokes his own *urwān* and *fravaṣi* (the two highest principles in his constitution) and they are meant to be distinctly separate and clearly marked out from one another.† Mills putting the words into brackets, with the remark "Pāzand" preceding, seems to imply that he regards the words *yā ašaonām fravaṣayō* as a later (Pāzand) interpolation. Geld. in his text gives a footnote to the word *ašaonām* and says: "no all mss.", as if he expected a different

\* S. B. E., XXXI, p. 279.

† See Kan.'s note on this point, Kh. A. b. M., p. 32, fn.

reading, and therefore regards the passage as interpolated. It is certain that the grammatical construction is faulty. Kan. trans.: "those souls of the departed ones who belong to (i.e. are attached to) the Fravašis of the holy ones". Har.\* and Dar. translate "urvān and Fravašis", which is a reasonable way out of the difficulty.

*ahmya nmāne*—In this house. In the sense of "family" or "fold" (?).

*para-iristanām*—Gone beyond (the mortal life). Geld. puts a stop after the previous *fravašayō*; but it would perhaps be better to put a stop after *parairistanām*, thus taking the clause—"those of our kindred who have passed beyond from this house"—as defining the Fravašis and the urvāns, mentioned above.

*aēθrapaitiām*—Teachers. Pahl. *aērpai*, Pers. *herbad*. In P. Guj. the term *एरवाद* (abbreviated *एा†*) is applied to a priest who is initiated and who has got the privilege of performing the rites and ceremonies. The distinguishing mark of these *Ervads* is the white turban. Note the orig. *-paiti* has become *-had* (*-vad*) in modern times. Cf. also Pers. *موبد* (*mūbad*)—P. Guj. *मोबेद* (Priest)—from Av. *magu-paiti* (a Magus, Grk. *Mayos*).

*aēθryanām*—Disciples; Nair. *मिखायाव* Jack. deriv. as this from *aēθra* (fire-wood ?) basing this interpretation on Yt. XIII. 105.—*Māθravākahe* . . . *aēθrapatōiš hamīdpatōiš* (समिधदेः) *ašaonō fravašim yazamaide* Dar. says† that *aēθrapaiti* is "master of the hearth" and *hamīdpatī* is "master of the sacrificial log". Kan. trans. "religious teacher" and "sacrificial priest" (बोर देगार—which is a technical name in P. Guj. for the priest whose duty is to tend the Fire in the temple). Barth (Wb. 1777) trans. the latter word by "Master of the assembly". He (as also Kan.) derives the *aēθrapaiti* (and *aēθryc*) from a hypothetical word *aēθra* (education)—through an Ar. word \**aitra*. Very probably the Skt. *ऐतरेय* has the same meaning and signifies "education (in religious rites, etc.)." Ultimately perhaps the word is connected with *ātar* (Fire). See my paper on *ऐतरेय* in *Trans. 1st Ori. Con* (Poona, 1919).

*narām nāirinām*—To be taken with *aēθryanām*. Note here also the equality of the sexes. At about the age of seven "the daughter entered into the *aērpatastān*, a religious school" ¶

8. In this verse *all* teachers and disciples, belonging to any place in the world and to any creed, are mentioned; the *nabūnazdišta* teachers and disciples have been already mentioned above.

*vispanām nāirianām*—Note that the form of the 6 3 adj. is the same for both m. and f.

\* Quoted by Kan., Kh. A. b. M., p. 384, fn.

† Orig. from *आथीरमाव* (*āθrawa*).

‡ S.E.E., XXIII, p. 200, fn.

¶ Wb. 20; also Kan., Dic.

¶ Darab Dastur Fashotan Sanjani—

*The Position of Zoroastrian Women in Remote Antiquity*, p. 17. On the subject of Iranian Education generally see Modi, *Education among the Ancient Iranians*

9. *apərəndyūkənām* (v. l. °*nāyu*°, Kan.)—Youths; lit., “those who have not attained full age”; *a* + *pərəna* (पूर्व) + *āyu* (आयुः). The word is used to designate infants or minor persons.

*dahmō-kərstanām*—adj. Begotten of pious parents (Jack. and Dar.); those who fulfil deeds of piety (Mills); brought up by a *Dahma* (religious teacher or *Dastur*) (Barth., Wb. 706: cf. दह्म lordiy\*). The word *dahma* also means the duties of a *dahma* (or religious teacher) hence the rendering of Mills is quite satisfactory. Nair. also says उत्तमभाववाचक. Kan. says, “of pious nature” (सुवाचक—doing pious deeds). The word also occurs in Ven. XIII. 23, where it seems to refer to children under the age of fifteen or those who have just attained that age.† Cf. also *pancadasa* in Yas. IX. 5.

*ā-daṣṣyunām*—adj. In this land, i.e. belonging to this land (Irān).

*uz-daṣṣyunām* (v. l. °*daṣṣyu*°, Geld.)—Adj. Outside this land, i.e. not belonging to Irān, i.e. foreigners. The ancient Z. distinctly recognized the righteous in other lands also, beyond the limits of the Āryas†. In Yt. XIII. (143-144) the Fravaṣis of the Righteous from non-Aryan lands—*Turān*, *Sairimya* (Europe and Western Asia), *Sanaī* (China) and *Dahi* (Dahae—Δάαι) are mentioned.|| And Yt. XIII. 145 says: “we worship the Fravaṣis of the holy men and of the holy women of *all* countries”. This is the clearest recognition of universal brotherhood by the ancient Zoroastrians. This is all the more remarkable because the Turanians at least were the national enemies of the Āryans of Irān all through their history.

10. *ā Sāoḍyaṇtūt vərəθraγnaṭ*—5/1 for 2/1 by case-attraction. From *Gaya Marətan* to *Saoḍyaṇt* means a whole world-period.

\* दह्म दह्म; RV, I. 129. 3. † See S.B.E., IV, p. 161, fn. ‡ For the Aryan lands see Ven. I. || S.B.E., XXIII, pp. 220-227.

## IV.



# IV.

## Tandarosti—Yasna LX.

1. at<sup>1</sup> hvō<sup>2</sup> vanhēuš<sup>3</sup> vahyō<sup>4</sup> nā<sup>5</sup> aibi-jamyāt<sup>6</sup>,  
yē<sup>7</sup> nā<sup>8</sup> erp<sup>9</sup>hūs<sup>10</sup> savaṇhō<sup>10</sup> paθō<sup>11</sup> sīšōit<sup>12</sup>,  
ahyā<sup>13</sup> anhēuš<sup>14</sup> astvatō<sup>15</sup> manan̄has<sup>16</sup>-cā<sup>17</sup>,  
haiθyēng<sup>18</sup> ā<sup>19</sup>-stīš<sup>20\*</sup> yēng<sup>21</sup> ā<sup>22</sup>-šastī<sup>23</sup> Ahurō<sup>24</sup>:  
aredrō<sup>25</sup> θwāwās<sup>26</sup> huzəntuše<sup>27</sup> spentō<sup>28</sup> Mazdā<sup>29</sup>.

2. t<sup>1</sup> ahmi<sup>2</sup> nmāne<sup>3</sup> jamyāreš<sup>4</sup>, yā<sup>5</sup> ašaonām<sup>6</sup> xšnūtas<sup>7</sup>-ca<sup>8</sup>, ašayās<sup>9</sup>-  
ca<sup>10</sup> yādaibis<sup>11</sup>-ca<sup>12</sup> paiti-zantayas<sup>13</sup>-c<sup>14</sup>: us<sup>15</sup>-nū<sup>16</sup> aiñhāi<sup>17</sup> vīse<sup>18</sup>  
jamyāt<sup>19</sup> ašem<sup>20</sup>-ca<sup>21</sup>, xšaθrem<sup>22</sup>-ca<sup>23</sup>, savnas<sup>24</sup>-ca<sup>25</sup>, x<sup>v</sup>arenas<sup>26</sup>-ca<sup>27</sup>,  
x<sup>v</sup>šθrem<sup>28</sup>-ca<sup>29</sup>, dareyō<sup>30</sup>-fratemaθwem<sup>31</sup>-c<sup>32</sup> aiñhā<sup>33</sup> daṇnayā<sup>34</sup>, yat<sup>35</sup>  
āhurō<sup>36</sup> zaraθuštrōi<sup>37</sup>

3. § + asista<sup>1</sup>-mā<sup>2</sup> aiñhat<sup>3</sup> (hac<sup>4</sup>)

visat<sup>5</sup>

asistem<sup>10</sup> narš<sup>11</sup> ašaonō<sup>12</sup> aqō<sup>13</sup>,

gāuš<sup>6</sup> buyāt<sup>7</sup>, asistem<sup>8</sup> ašem<sup>9</sup>,

asistō<sup>14</sup> āhūiriš<sup>15</sup> tkaōšō<sup>16</sup>.

4. § jamyān<sup>1</sup> iθra<sup>2</sup> ašāunām<sup>3</sup> vanuhīš<sup>4</sup> | surā<sup>5</sup> srontā<sup>6</sup> fravašayō<sup>7</sup>, |  
ušōiš<sup>8</sup> bāšāam<sup>9</sup> hacimnā<sup>10</sup>, | zem<sup>11</sup>-fraθan̄ha<sup>12</sup>, dānu<sup>13</sup>-drājan̄ha<sup>14</sup>, |  
hvare<sup>15</sup>-barezan̄ha<sup>16</sup>, ištōe<sup>17</sup> vanhan̄hām<sup>18</sup>, | paiti:šatōe<sup>19</sup> ātaranām<sup>20</sup>, |  
(fraša<sup>21</sup>)-vaχšyā<sup>22</sup> rayām<sup>23</sup>-ca<sup>24</sup> x<sup>v</sup>arenan̄hām<sup>25</sup>-ca<sup>26</sup>.

5. § + yainī<sup>1</sup> ahmi<sup>2</sup> nmāne<sup>3</sup>

rāitiš<sup>4</sup> arāiti<sup>5</sup> Armaitiš<sup>10</sup>

tarōmaitim<sup>11</sup>,

+ Aša<sup>16</sup> drujem<sup>17</sup>

Sraošō<sup>4</sup> asruštīm<sup>5</sup>, āxētīš<sup>6</sup> anāxētīm<sup>7</sup>,

aršuyō<sup>12</sup> vāxā<sup>18</sup> miθaoχtem<sup>14</sup> vācim<sup>15</sup>

6. yaša<sup>1</sup> ahmya<sup>2</sup> Aməšā<sup>3</sup>

Spenta<sup>4</sup>

Sraošā<sup>5</sup> ayyā<sup>6</sup> paiti:šn<sup>7</sup>

vanhūd<sup>8</sup> yasnās<sup>9</sup>-ca<sup>10</sup> vahmās<sup>11</sup>-ca<sup>12</sup>:

vohū<sup>13</sup> yasnem<sup>14</sup>-ca<sup>15</sup> vahmem<sup>16</sup>-ca<sup>17</sup>,

§ + huberetīm<sup>18</sup>-ca<sup>19</sup>, uštāberetīm<sup>20</sup>-ca<sup>21</sup>, vaptāberetīm<sup>22</sup>-ca<sup>23</sup>,

ā<sup>24</sup>-dareyāt<sup>25</sup> x<sup>v</sup>ābairyāt<sup>26</sup>.

\* Gold. reads stī.

† Gold. divides this verse differently, the phrases ending at Sraoša, aməšā, spenta, yainī, and drujem. ‡ Xos. Ami's Gold. He prints the last two lines as prose.

#### IV.

## Tandarosti—Yasna LX.

1. Verily<sup>1</sup> doth (that) man<sup>5</sup> alone<sup>2</sup> attain<sup>8</sup> the highes<sup>t</sup> good<sup>8\*</sup> who<sup>7</sup> unto us<sup>6</sup> would point-out<sup>12</sup> the straight<sup>9</sup> path<sup>11</sup> of bliss<sup>10</sup> for<sup>t</sup> this<sup>4</sup> corporeal<sup>15</sup> life<sup>14</sup> (and) for<sup>t</sup> the spiritual<sup>16</sup> (life) as-well<sup>17</sup>—(the path which leads) unto<sup>18</sup> the worlds<sup>20</sup> of-truth<sup>18†</sup> over<sup>22</sup> which<sup>21</sup>, Ahura<sup>24</sup> rules<sup>23</sup>: the faithful<sup>25</sup> (worshipper) possessed-of-wisdom<sup>27</sup> (and) pious<sup>23</sup> (becomes), O Mazda<sup>29</sup>, merged-in-Thee<sup>26</sup>.

2. May these<sup>1</sup> (blessings) come<sup>4</sup> into this<sup>2</sup> house<sup>3</sup>—namely<sup>5\*</sup> the as-sacra-tion<sup>7</sup> of the Holy Ones<sup>6</sup> and<sup>3</sup> (their) blessings<sup>9†</sup>, (their) guileless-nature<sup>11</sup> and<sup>12</sup> (their) welcome-presence<sup>13</sup> (among us) †: may there indeed<sup>16</sup> arise<sup>15, 19</sup> in this<sup>17</sup> place<sup>18†</sup> both<sup>21||</sup> righteousness<sup>20</sup> and<sup>23</sup> power<sup>22</sup>, both<sup>25||</sup> happiness<sup>24</sup> and<sup>27</sup> splendour<sup>26</sup>, both<sup>29||</sup> salvation<sup>23</sup> and<sup>28</sup> long-enduring<sup>20</sup>.predomin-ance<sup>31</sup> for¶ this<sup>33</sup> faith<sup>34</sup>, which<sup>35</sup> (is) of-Ahura<sup>36</sup> (as) revealed-by-Zara-šustra<sup>37</sup>.

3. (And) verily<sup>2</sup> may there always<sup>1</sup> be<sup>7</sup> prosperity<sup>6</sup> within<sup>4</sup> this<sup>3</sup> place<sup>5</sup>†, always<sup>8</sup> Righteousness, always<sup>10</sup> the power<sup>18</sup> of holy<sup>12</sup> men<sup>11</sup>†, (and) always<sup>14</sup> the Law<sup>16</sup> of-Ahura<sup>15</sup>.

4. (And) may the excellent<sup>4</sup>, heroic<sup>5</sup> (and) holy<sup>6</sup> ~~Fravashi~~<sup>7</sup> of the Righteous<sup>8</sup> come<sup>1</sup> hither<sup>2</sup>, bringing<sup>10</sup> (us) the healing-virtues<sup>9</sup> of (their) blessing<sup>3</sup>—(virtues) as wide<sup>12</sup> as the earth<sup>11</sup>, as extensive<sup>14</sup> as rivers<sup>15</sup>, as exalted<sup>16</sup> as the sun<sup>15</sup>,—for the establishment<sup>17</sup>† (in this place) of better-men<sup>18</sup>, for the overcoming<sup>19</sup> of wicked-foes<sup>20</sup>, (and) for the (yet) greater<sup>21</sup> increase<sup>22</sup> both<sup>24</sup>† of the splendour<sup>23</sup> and<sup>26</sup> of the glory<sup>25</sup> (of the Spirit).

5. In this<sup>2</sup> house<sup>3</sup> may Obedience<sup>4\*</sup> triumph-over<sup>1</sup> disobedience<sup>5</sup>, peace<sup>6</sup> (over) discord<sup>7</sup>, generosity<sup>8</sup> (over) niggardliness<sup>9</sup>, Reverence<sup>10†</sup> (over) contempt<sup>11</sup>, the true-spoken<sup>12</sup> word<sup>13</sup> (over) the word<sup>15</sup> false-spoken<sup>14</sup>, (and) Righteousness<sup>16</sup> (over) evil<sup>17</sup>.

6. So that<sup>1</sup> in this<sup>2</sup> (place), because-of-(the presence of) Srahās<sup>3</sup> the Holy<sup>4</sup>, the Holy<sup>4</sup> Immortals<sup>5</sup> may eagerly-expect<sup>7</sup> both<sup>10a</sup> excellent<sup>8</sup> worship<sup>9</sup> and<sup>12</sup> praises<sup>11</sup>; (and) may yet during<sup>24</sup> long-ages<sup>23</sup> offer-with-reverence<sup>26</sup> (to Them) both<sup>15a</sup> excellent<sup>13</sup> worship<sup>14</sup>, and<sup>17</sup> praise<sup>16</sup> in-words-of-praise<sup>13</sup>; and<sup>19</sup> words-of-welcome<sup>20</sup>, and<sup>21</sup> words-of-triumph<sup>18</sup> too<sup>22</sup>.

Verse 1. \* Lit., "better than the good". † Lit., "of". ‡ Lit., "true". Verse 2.  
 \* Lit., "which". † eg 10, and as 10 is omitted. ‡ Lit., "village". § Lit., "and". ¶ Lit.,  
 "at". Verse 3. \* Lit., "cities". † Lit., "village". ‡ Orig. ag. Verse 4. \* Lit.,  
 "and". † Lit., "possession" or "lordship". ‡ Lit., "and". Verse 5. \* Lit., "and".  
 † Lit., "and". ‡ Orig. 3rd ag. † Lit., "bearing words of praise".

7. § mē<sup>1</sup> yave<sup>2</sup> imat<sup>3</sup> nmānem<sup>4</sup>, χ<sup>v</sup>āθravat<sup>5</sup> χ<sup>v</sup>arenō<sup>6</sup> frazahit<sup>7</sup>,  
mā<sup>8</sup> χ<sup>v</sup>āθravaiti<sup>9</sup> ištīš<sup>10</sup>, + mā<sup>11</sup> χ<sup>v</sup>āθravaiti<sup>12</sup> (āsna<sup>13</sup>)  
frazaiti<sup>14</sup>:

+ χ<sup>v</sup>āθrō<sup>15</sup>-disyehe<sup>16</sup> [paiti<sup>17</sup> Aθōiš<sup>14</sup>-ca<sup>19</sup> Vajhuyā<sup>20</sup>] dareyem<sup>21</sup>  
haχma<sup>22</sup>.

8. § + vasas<sup>1</sup>-ca<sup>2</sup> (tū<sup>3</sup>, Ahurā<sup>4</sup>) Mazda<sup>5</sup>!

uštā<sup>4</sup>-ca<sup>7</sup>

vasō<sup>11</sup> āpō<sup>12</sup>, vusō<sup>13</sup> urvarā<sup>14</sup>,

χšāšē<sup>8</sup> havanēm<sup>9</sup> dāmanēm<sup>10</sup>,

+ vasō<sup>15</sup> vīspa<sup>16</sup> (vohū<sup>17</sup>) Aša-  
ciθra<sup>18</sup>

χšayamnem<sup>19</sup> ašavanem<sup>20</sup> dāyata<sup>21</sup>,

+ aχšayamnem<sup>22</sup> drvañtem<sup>23</sup>.

9. vaso-χšāθrō<sup>1</sup> χyāt<sup>2</sup> ašava<sup>3</sup>,

avaso-χšāθrō<sup>4</sup> χyāt<sup>5</sup> drvā<sup>6</sup>;

gatō<sup>7</sup> hamistō<sup>8</sup> nižberetō<sup>9</sup>

+ (haca<sup>10</sup>) Spēntahe<sup>11</sup> Mainyēuš<sup>12</sup>  
dāmabyō<sup>13</sup>;

varatō<sup>14</sup> avasō-χšāθrō<sup>15</sup>.

10. § + haχšaya<sup>1</sup> azem<sup>2</sup>-cit<sup>3</sup> (yo<sup>4</sup>

Zaraθuštrō<sup>5</sup>) fratemā<sup>6</sup>,

nmananēm<sup>7</sup>-ca<sup>8</sup>, vīšām<sup>9</sup>-ca<sup>10</sup>,

santunēm<sup>11</sup>-ca<sup>12</sup>, ~~daχšayam~~<sup>13</sup>-  
ca<sup>14</sup>,

aifhā<sup>15</sup> daēnayā<sup>16</sup> anumatayaō<sup>17</sup>-  
ca<sup>18</sup>,

anux̌tayaō<sup>19</sup>-ca<sup>20</sup>, anvarštayaō<sup>21</sup>-  
ca<sup>22</sup>,

yā<sup>23</sup> āhūiriš<sup>24</sup> zaraθuštriš<sup>25</sup>.

\*11. § + yaθa<sup>1</sup> (nō<sup>2</sup>)† āj.

šyātō<sup>4</sup> mānā<sup>5</sup>

vaštō<sup>6</sup>† urvāñō<sup>7</sup> χ<sup>v</sup>āθravaiti<sup>8</sup> tanvō<sup>9</sup>

+ (hēntō<sup>10</sup>)|| vahištō<sup>11</sup> ajuhuš<sup>12</sup>;

ākās<sup>13</sup>-coit<sup>14</sup>||

+ āhūire<sup>15</sup> mazda<sup>16</sup> jasentām<sup>17</sup>.

12. § Aša<sup>1</sup> vahišta<sup>2</sup>, Aša<sup>3</sup> sraēšta<sup>4</sup> daresāma<sup>5</sup> θwā<sup>6</sup>,

pairi<sup>7</sup> θwā<sup>8</sup> jamyāma<sup>9</sup>, hamem<sup>10</sup> θwā<sup>11</sup> haχma<sup>12</sup>.

Verse 1 is from Gāθ Ust. (Yas. XbIII, 3).

Verses 2-7 are also found in the Aftin. Dahmān.

Verses 8-10 are repeated in Yas. VIII, 5-7; Yas. XI, 12-14; Yas. LII, 5-7; Yas. LXVIII, 16-18, and  
Yas. LXXI, 26-28. They also occur in the hymn *Moī-bēm* addressed to the Dawn.

Verses 11-13 are found also in Yas. LXXI, 29-30 and in the *Hoī-bēm*.

\* Geld.'s text is differently divided. See notes. † yēθe-uš, Geld. and Kan. ‡ vohū<sup>17</sup>,  
Geld. and Kan. || hēntō<sup>10</sup>, Geld. ¶ ašāšē<sup>8</sup>, Geld. and Kan.

7. May not<sup>1</sup> the radiance<sup>6</sup> of-heaven<sup>5</sup> ever<sup>2</sup> leave<sup>7</sup> this<sup>3</sup> house<sup>4</sup>, nor<sup>8</sup> the strength<sup>10</sup> that leads-to-salvation<sup>9</sup>, nor<sup>1</sup>. clever<sup>13</sup> offspring<sup>14</sup> full-of-glory<sup>12</sup>: may we constantly<sup>21\*</sup> be-in-companionship<sup>22</sup> with<sup>17</sup> the Teacher<sup>16</sup> of-(the-path-to)-salvation<sup>16†</sup> and<sup>19</sup> (with) Aši<sup>18</sup> Vaghui<sup>20</sup>.

8. At-will<sup>1</sup> and<sup>2</sup> supreme<sup>6</sup> too<sup>7</sup> Thou<sup>8</sup>, O Ahura<sup>4</sup> Mazda<sup>5</sup>, rulest-over<sup>8</sup> Thine-own<sup>9</sup> creations<sup>10</sup>, at-(Thy)-will<sup>11</sup> the waters<sup>12</sup>, at-(Thy)-will<sup>13</sup> the trees<sup>14</sup>, at-(Thy)-will<sup>15</sup> all<sup>16</sup> the good<sup>17</sup> (creation), the generation-of-Aša<sup>18</sup>.

Make ye<sup>21</sup> (O Ahura, and ye Holy immortals!) the holy<sup>20</sup> (man) power-ful<sup>19</sup>, (but) the infidel<sup>23</sup> without-power<sup>22</sup>.

9. May<sup>\*</sup> the holy<sup>3</sup> (man) be<sup>2</sup> full-of-sovereign-power<sup>1</sup>, (but) may the infidel<sup>6</sup> be<sup>5</sup> without-free-power<sup>4</sup>; (may he be) defeated<sup>7\*</sup>, smitten-down<sup>8</sup>, (and) thrown-out<sup>9</sup> from<sup>10</sup> the creations<sup>13</sup> of the Holy<sup>11</sup> Spirit<sup>12</sup>, (may he who hath) turned-way<sup>14</sup> (from the Law be) without-free-power<sup>15</sup>.

10. I will guide<sup>1</sup>, even<sup>3</sup>-I<sup>2</sup>, who<sup>4</sup> (am) Zarduštra<sup>5</sup>, the leaders<sup>6</sup> of (these) houses<sup>7</sup> and<sup>9</sup> of (these) villages<sup>9</sup> and<sup>10</sup> of (these) provinces<sup>11</sup> and of (these) lands<sup>13</sup> too<sup>14</sup>, to follow-in-(their) thought<sup>17,\*</sup> to-follow-in-(their) -words<sup>19,\*</sup> and<sup>22</sup> to-follow-in-(their)-deeds<sup>21\*</sup> this<sup>15</sup> Faith<sup>16</sup>, which<sup>23</sup> (is) of-Ahura<sup>24</sup>; revealed-by-Zarduštra<sup>25</sup>.

11. So-that<sup>1</sup>, verily<sup>2</sup>, the minds<sup>5</sup> of these<sup>3</sup> (leaders) (may be\*) full-of-joy<sup>4</sup>, (and their) souls<sup>7</sup> (be\*) with-every-wish-fulfilled<sup>6</sup>, (and their) bodies<sup>9</sup> full-of<sup>4</sup> heavenly-glory<sup>8</sup>, (and thus too theirs) may be<sup>10</sup> the best<sup>11</sup> life<sup>12</sup> (hereafter): may they reach<sup>17</sup>, O Mazda<sup>16</sup>, the regions-of-Ahura<sup>16</sup>, even<sup>14</sup> after the dis-closure<sup>13</sup> (of their actions in this life).

12. Through the best<sup>2</sup> Righteousness<sup>1</sup>, through the highest<sup>4</sup> Righteous-ness<sup>3</sup>, may we catch-sight<sup>5</sup> (of) Thee<sup>6</sup>, may we approach<sup>7,9</sup> Thee<sup>8</sup>, may-we-be-in-perfect\*-union<sup>10, 12</sup> (with) Thee<sup>11</sup>.

Verses 7. \* Lit., "for long ages." † Braohm.

Verses 9. \* Lit., "gone".

Verses 10

\* ea<sup>18</sup> and ea<sup>20</sup> omitted.

† Lit., "for the following-in-thought, etc. ... of this Faith".

Verses 11. \* *hantō* to be construed with each clause, hence plu.

Verses 12. \* Lit., adv.

## NOTES.

1. Kanga: *Khordeh Avesta bā Mānī* (5th ed.), [verses 2-7 at pp. 409-411, verses 8-12 at pp. 24-25] and *Gāthā bā Mānī* (1st ed.) [verse 1, at pp. 100-101].
2. Mills: *S.B.E.*, XXXI, [verses 1-7 and 11-12 at pp. 310-312, verses 8-10 at pp. 229-230].

This is a prayer invoking blessings on the heads of the pious and according to Mills were recited at farm homesteads by wandering priests. It is named *Tandarosti* by Kan. and other Parsi writers. The name means lit. "health of the body", and the prayer is intended for invoking blessings whether of the material or spiritual world. It shows very well what the Zoroastrian conception of happiness (here and hereafter) is. The first verse is from (Āθ. Ūst. Yas. XLIII. 3). The last five verses are found in the prayer *Hōš-bām* (the bright Dawn) which is recited before sunrise. It may be noted that the *Tandarosti* usually recited by Zoroastrians at the end of the daily "service" is not this *Tandarosti* but a small *Pāzand* prayer of a much later date which was probably composed by Dastur Ādarbād Māraspand in the Sassanian times.\* Needless to say that despite the great piety and learning of Ādarbād his composition has not touched the high spirituality of the original Yasna.

1. *at*-- Mills takes "now", so also Kan. Best trans. "verily".

*hñō* -1/1 pron. **स**. When used with *nā* it has an adjectival force,—that very man, that man alone (Barth., Wb. 1845).

*raphāṇā*—Barth. (Wh. 1396) regards it as 5 l to be construed with the adj. *vahyō*. The 5 l and 6 l of all nouns, except those ending in -a, are identical in Skt. In Gāṇ. the forms are largely identical but later on we find the ending -āṭ being universally applied for the abl.†

*vahyō*—2/1 n. adj. com. Barth. (Wb. 1405) mentions that this “better than the good” has a special meaning. It is the special spiritual level higher than what an ordinary man understands by the word “good” or “happiness”. Hence probably Kan. translates this phrase *vaghāṇē vahyō* as “supreme good” (सर्वोत्तमं दुःखं) or “*summum bonum*” ‡.

*aibi-jamyāṭ*—3 1 aor. opt. par. √*gam* (*jam*) + *aibi* (अभि), || to attain.

y5-11. W: This is a special GAO form but is occasionally borrowed consciously or unconsciously in Y.A.¶

$nā$  (v.l.  $nā$ )—4/3. To us, वा (वस्वभाव)† This is a Gāṇ. form. Barth. takes this as 2/3.\*\*

**orexūs—2, 3 n. adj. <sup>1</sup> Straight.**

\* See Introduction. † Jack, K. G., § 222 (Ablative). ‡ G. b. M., p. 100, fn. § Note W. G. A. 1; see above note on *crearem* (Yas. IX, 11). ¶ Jack, A. G., § 401. \*\* Wb. 1081.

*savayhō*—6/1. Bliss, happiness. The usual meaning in Gāθ. is the eternal happiness (आनन्दिकं सुखम्);\* but in Y.A. it is used for either material or spiritual bliss (Barth., Wb. 1562). Nair. trans. आनन्द; Kan. compares Skt. अमृत.

*paθō*—2/3 n.

*siḥōiḥ*—3/1 opt. pres. √ *sāh* (आह्) to teach. Barth. says it governs two accusatives as in Skt. (Wb. 1574).

*ahyā*—आह्य (Gāθ), Y.A. has *ayhe* or *aiḥhe*.

*manayhas-cā*—Lit., pertaining to the mind. Used in Gāθ. the mean spiritual as opposed to corporeal or physical.† cī. *ahvā astratas-cā hyaṭ-c*. *manayhō* (Gāθ. Ahu., XXVIII. 2).‡

*haiḡyēng*—2 3 m. Real, सत्यम् Barth. (Wb. 1710) trans. "correct" or "right", and takes the adj. to refer to *paθō*; but *paθō* is neu. Mills trans. "the eternal worlds"; Kan. says, "the real worlds". The paths leading to the eternal worlds, hence the acc.

*ā-stiḥ* (v.l. *āstiḥ*, Gold.). *ā* is prep. meaning "to". *stiḥ* is 2 3 of *sti*. Barth. (Wb. 1592) takes *sti* to mean creation or world. सि (m.) is found in RV.,|| where the word seems to mean "members of the household". We also get सिपा. Barth. (loc. cit.) suggests deriving from √ *ah*, to be (cf. Pers. هستی *hasti* existence); Kan. (Dict., p. 537) suggests √ *slā*, आ (cf. सिनि). The word *sti* when it occurs elsewhere in Av. is fem. It is noteworthy that the Skt. cognate is mas. as required in this passage; in any case *stiḥ* would be 2/3 for both m. and f.\*\* In Ven. II. 40, we get the comp. *stiḥdāta* (made in the world or artificial) as opposed to *χ<sup>v</sup>adāta* (self-created) †† Geld.'s reading *āstiḥ* means "subjects".

*yēng*—यङ्

*šaēti*—3/1 pres. par. √ *ši* (शि) to rule. Cf. *χšaētiō*, Yas IX. 4.

*arədrō*—Worshipper, a pious or faithful person. Kan. (Dict.) postulates a √ *arəd*, to worship; but probably this word is cognate with रत, रत Nair. trans. रतिवादावा Mills has "servant".

*θwāvās*—Like unto Thee (Barth.); अवयवः (Nair.); Mills says, "worthy of Thee". It probably means "absorbed in Thee". The same idea occurs in the last verse of this passage *haməm θwā haχma* (see below 12). See Whit. § 517; †† Reich. § 276; Jack., A. G., § 857, note 2.

*huzōgtuō*—1/1. Possessing good wisdom (Kan.); cf. *haozōθwa-ca*

\* Unless expressly stated otherwise, as here. † Barth., Wb. 1127. ‡ Sol. XV below. § VIII. 19, 11; X. 148, 4. ¶ RV., VII. 66, 3; X. 69, 4. \*\* Kan., A. G., § 108. †† Barth., Wb. 1807, explains *stiḥ* as "created for the world", i.e. "evanescent" and *χvadāta* as "eternal", see X below. †† Also § 1253 f.



*savas-ca*—Prosperity (Kan.);\* benefit (Mills). Cf. *savayhō* in verse 1. The word is from  $\sqrt{su}$  (सु). Mod. Per. سود (*sūd*)-profit, interest, is a derivative from the same root. Barth. (Wb. 1561-62) notes the remarkable fact that the du. form *savā* (m.) or *savōi* (f.) is used to mean "profit and loss". He quotes in support Yas. XLIII. 12 and XLV. 7. Kan. however takes these differently.†

*χ<sup>v</sup>arenas-ca χ<sup>v</sup>āθrem-ca*—Fame and health (Kan.); glorious welfare (Mills—he apparently takes the first as adj. to the second word). Kan. elsewhere renders the word as "salvation" (बाबाबी) in the sense of मोक्ष‡. Kan. (also Mills) puts a fullstop after *χ<sup>v</sup>āθrem-ca*, not so Geld.

*dar-yō-fratemaθwem-ca*—Long-continued prominence (Mills); दीर्घप्रथमत्वम्. Mills takes this with the next verse. Kan. construes with *būyāt* understood.

*yaṭ*—See above Yas. IX. 4.

3. *asista* (v.l. *āsi*<sup>o</sup>)—Kan. trans. "always" and remarks that the orig. form is *āsiṣṭa*. He also notes that Dar. derives it from *a* (neg.) + *sista* (cut off, from  $\sqrt{syagh}$ —सी) and that hence the word means that which is not destroyed i.e. eternal.|| Mills evidently takes it as sup. of the adj. *āsu* and trans. "with the greatest speed". Barth. takes it as pft. pt. pass of  $\sqrt{saēd}$  (सिद् and trans. "undisturbed" (Wb. 1547).

*haca*—Within (Mills).

*gāuś*—Sg. used in a collective sense. This implies prosperity.

*būyāt*—Kan. trans. as a ben., "may arise" (उत्पन्न भवति).

*narś*—6 l. नृ.

4. *iθra*—to this place. From the pron. stem *i*; Skt. has इत्.

*aṣṭōiś*—6 l of *aṣṭi* (अष्टिस्) blessing. Of holiness (अशोभता) (Kan.); blessed gifts (Mills). Cf. Vis. IX. 1, *Haomanām aṣṭōiś ciśtōiś baṣṭāza hacimnanām* (where Mills trans. *aṣṭōiś* by "sanctity").

*baṣṭāza*—Means (उपायो), Kan.; he takes this as 2/3. Mills takes this as 3/1 and trans. "with healing virtues". Cf. Yas. XI. 17. In Yas. LXVIII. 15. we have *hazagrēm baṣṭāzanām*, *baṣṭāvaṣ baṣṭāzanām* (a thousand healing remedies, ten thousand healing remedies). The word is neu.

*hacimnā*—1/3 f. pres. pt. atm.  $\sqrt{hak}$ /c (हक्), to accompany, to follow.¶ When used with an acc. it means to bring to, to carry (Barth., 1739ff.). Here the acc. is *baṣṭāza*. Mills trans. "may they go hand in hand with us".

\* In Diet (p. 522) he gives the meaning "blessing" also.

† G. b. M., p. 106 and p. 127.

‡ He evidently in some places confuses the idea with that of worldly happiness. || Kh. A. b. M., p. 410, ftn. ¶ Skt. उपायो is cognate.



*zam-fraðayha*—2/3 n. adj. to *bañaza* (thus also the following two words). Wide as the earth. Cf. *इयु. इषो*, etc.

*dānu-drāñāha*—Long as the rivers. The word *dānu* is cognate with Oss. *don* (river). *दानु* in RV., means “dew” or “trickling drops of water”\*; the epithet *दानुवयन्तो* is used of *मित्रावरुणा* in RV., I. 136. 3 and for the *Aśvins* in RV., VIII. 8. 16. For *drāñayha* see Yas. IX. 26.

*hvarā-barəzanha*—High as the sun. *hvar* is *हव* of Skt. but there is a change of meaning.

*ištē*—Dat. inf. *इष्टे*. For the fulfilment of desires (Kan.). For the furtherance of better men (Mills). Barth. takes it as dat. inf.  $\sqrt{aēš}$  to rule, to possess and trans. “so that (this *vis*) may possess better men”.

*vañhañām*—6/3 com. adj. from *vohu* (*vañhu*). Better people. Note the  $\sqrt{aēš}$  governs gen. like the *ई* of Skt.

*paitištātē*—Dat. inf.  $\sqrt{stā}$  + *paiti*, to oppose.

*ātaranām*—Wicked (Kan.); hostile (Mills). From  $\sqrt{tar}$  (𑀭) to attack, hence “one who attacks”. Cf. *हवतुरम् वयम्* (RV., X. 99. 1) and *हवतूर्य* (RV., VI. 13. 1).† Probably the Skt. *आतुर* (sick) is also cognate.

*frañā-vaxšyāi*—Dat. inf.  $\sqrt{vaxš}$  (to increase, to wax) + *frāš* (𑀭𑀮𑀯). For the greater increase (Barth., Wb. 1007). Cf. *उत्तवन्न. वक्षवम्*, etc. Ger. *wachsen*. The  $\sqrt{vaxš}$  is also used for the waxing of the moon: *mā uxšyeiti* (Yas. XLIV. 3, Sel. XVI). The noun *vaxša* used with *hū*‡ means the rising of the sun (Yt. V. 91, etc.).

*rayām-ca* *x<sup>v</sup>arənañhām-ca*—Wealth and fame (Kan.): but he suggests (Kh. A. b. M., p. 410, ftn.) “splendour and glory”. Cf. *ahē rayā x<sup>v</sup>arənañha-ca* above (Yas. LVII. 3, etc.).

5. *vaini*—3/1 root-aor. ind. par.  $\sqrt{van}$ . *ववनीन्*. Jack. thinks it may be an opt. aor. with a weak ending (A. G., §§ 463 and 637). If we take it to be ind. the *i* may be compared to the *ई* in *ववनीन्*, *ववनीन्*, etc.

*sraoçō*—used here in the lit. sense (from  $\sqrt{sru}$  to hear) of “obedience”. This is obedience to the Law of *Aša* which is the Law of God. In fact *Sraoça* represents this Obedience to Divine Law. See introductory note to Yas. LVII (Sel. II).

*asruñtim*—Disobedience.

*daxšiti*—Peace. The derivation is doubtful. Probable cognate words are Pers. *دشلی* (*dāshī*), peace, and the word *अहि* which occurs in AV. (VI. 54. 1) and seems to mean “victory” or “attainment”. This *अहि* is also

\* RV., I. 54. 7, etc.; Grass., Wb. 894f. † Grass., Wb. 1335. ‡ See above Yas. LVII. 10.

found in the comp. **अरदृष्टि\*** which would mean lit. "attainment of old age" hence "long-life" or (when adj.) "long lived". \*

*rāitiś*—Generosity. Cf. **रानि**, offering; Pers. **راند** (*rād*), generous.

*ārmaitiś*—Reverence or piety; right-thought.† Orig. the word was *arər-maiti* which with the corresponding *arəm-uxti* and *arəm-varsti* is found in Pur. 25 (Barth., Wb. 188-189). The form **अरमति** is found in RV., VII. 35. 8; 42, 3, where Sāyana trans. **इषिनी**. (Barth., Wb. 335ff). Grass. (Wb. 103) says that the word means "devotion" or "piety" and also means the Goddess of Devotion. See also Spēta-Ārmaiti above (Yas. LVII. 24), who is the fourth of the Holy Immortals. She is the ruler of the earth and is also called the "daughter of Ahura" (Modi. Diet.).

*tarōmaitim* (v.l. *tarō-mai*?)—Contempt, pride, impiety. The word is also spelt *taremaiti*. In the later Pah. works (e.g., Bun. XXX. 29) this is the name of a daēva—*Tarmat-dēv*—who is a special foe of Ārmaiti. In the Skt. trans. of Yas. XXXIII. 4, Nair. renders this word by **दुहन्ना**. From *tara* √ 'man, to hold in contempt (Barth. Wb. 641 and 1123).

*arəuxδō-vāχš*—Cf. *arəzūχδəm* . . . *vācim*, Yas. IX. 25 a! ove.

*miθaoχtəm*—Falsely spoken. Cf. **मिथ्या**. The word is also spelt *miθōχta*.

*Aša drujəm*—Geld. and Kan. read *aša-drujəm* and Kan. takes it as a comp. adj. to *vācim* and trans., "inimical to righteousness". He however (Kh. A. b. M., p. 411, ftn.) suggests the reading here adopted and the trans. "(may) righteousness (overcome) evil". Barth. (Wb. 230) reads the words† separately. He mentions that the ideas of *Aša* and *druj* are to be found opposed to each other both in G. A. and in Y. A., e.g. *yezi* . . . *aša drujim vənaphaiti* (Yas. XLVIII. 1) (when the righteous man shall overcome the *druj*); also Yas. XLIV. 17 (Sel. XVI). Barth. also observes that the form *aša* here (as well as *ašā* in Yas. XLVIII. 1) is 1 1 n. Therefore, *Aša* and *druj* here correspond to **अश** and **अध**.

6. *ya9a*—So that. (Kan.). Mills trans. "as" (= because).

*Sraoša-da*—5/1. Mills in his trans. adds the explanation, "who governs hero". Kan. trans. "through *Sraoša*"; he being the first to praise the Holy Immortals, who come down when they are invited by him. Cf. above Yas. LVII. 2, 6, 8 and 12.

*paitiṣṇ*—3/3 sub. impf. par. Mills trans. "seek for". Kan. says "desire eagerly". Cf. Yas. LVII. 13.

*vayhūs*—2/3 m.

*yaenḍs-ca-vahmās-ca*—Cf. above Yas. LVII. 6. 8. Kan. explains *vahma* as mental repetition of the name of a deity.

\* RV., VII. 37. 7; X. 85. 36.

† "The name *Sraoša* had not lost its original meaning, so *o* *ārmaiti*"; Mills, S.B.N., XXXI, p. 311, ftn.

‡ But Barth. reads *drujim*.

*vohu*, etc. The repetition of the three words in the sg. is rather remarkable. This may be an interpolation. Mills suggests that the sg. implies that the worship is of each particular Immortal.\* Or is the plu. used for the Holy Immortals and the sg. for Sraoša?

*hubərətīm-ca*—Mills trans. "good offering" but adds (S.B.E., XXXI, p. 311, fn.), "possibly 'good support'". Kan. trans. "good gift" *hu* + *bar* (𐬔).

*ustabərətīm-ca*—Offering for salvation (Mills); gift of health (Kan.). Barth. (Wb. 418) trans. "desired offering" and thinks that the word probably means "those hymns beginning with the word *ušta*". The *Gāthā Ustavaiti* is so called from its first word *uštā*.† Cf. also Vis. XVIII. 1; *ušta Ahurəm Mazdām yazamaide ušta Amašē Spəntā yazamaide*, etc. (we worship Ahura Mazda with *ušta*, we worship the Holy Immortals with *ušta*). This word means "hail!" or "welcome!" Cf. also Yas. IX 25, above. Is there possibly a connection between this word and the Skt. वृष्ट? The second suggestion of Barth. is certainly supported by the v.l. he adopts (also noted by Geld.) *ušta-bərətīm*.‡

*vanṭabərətīm-ca* (v.l. *vanta-bərə*°, Barth.)—Good offering in praise (Mills); friendly offering (Kan.); offering of respect (or homage) (Barth.).

Kan. puts a full stop after *vanṭabərətīm-ca*, taking the last words as an independent sentence.

*ā*—Mills takes this prep. as governing the abl. and trans. "together with". Kan. takes *ā-darəyāt* as an adv. phrase and trans. "for a long time".

*darəyāt*—Mills takes this as an adj. and trans. "long-continued".

*χ<sup>v</sup>ābairyāt* (𐬭𐬀).—This word is taken in varied ways. Mills takes it as a noun (5/1) and trans. "offering of the whole self", or complete self-surrender to the Divine Will. And Mills puts a comma at the end of this verse, thus connecting it with the following. Kan. in his Ij. Vis. (p. 145) definitely takes the sentence *ā . . . χ<sup>v</sup>ābairyāt* with verse 7. In Kh. A. b. M. (p. 411), however, he takes it as in the text. In the latter he takes this to be an entirely independent sentence, unconnected with either what precedes or what follows. His trans. seems to imply that he takes the word as 3/1 opt. pres. par. of *χ<sup>v</sup>ā* (𐬭) + *bar* (𐬔), to be independent, and trans. "may (this community) be independent for a long time".|| But in Ij. Vis. (p. 145, fn.) he suggests the trans. "on account of their (i.e. of the Holy Immortals)

\* "As they seek for (one) good sacrifice and act of homage (more especially their own)"; S.B.E., XXXI, p. 311. † *uštā ahmāi yahmāi uštā kahmāi-eit* (Yas. XLIII. 1). See also Sel. XVI, last verse.

‡ Probably all the three words *hubərətī*, *ustabərətī* and *vanṭabərətī* refer to formulas used in invocation. || That is to say, with the help of the Holy Immortals and of Sraoša there needs be no fear of a conquest by foreigners. The Fah. version quoted by Barth. (Wb. 1878) seems to support this view.

long-continued support may not glory desert this house, etc." Barth. (Wb. 1878) is uncertain of the meaning though he takes this as 5/1 for 2/1 (case-attraction) and trans., "welcome-home\* during long ages". He seems to think that the word also implies the last judgment and that the reward of good deeds given at that time are "welcomed" (i.e. gratefully received) by the faithful of this place. The word is most probably (as Kan. takes it) 3/1 opt. pres. par. of  $\sqrt{\text{bar}}$  with the prefixes *su* and *ā*. The transfer of the  $\sqrt{\text{bar}}$ , usually thematic, to the non-thematic root-class is a common enough phenomenon in the Veda as well as in Avesta.† The  $\sqrt{\text{bar}}$  with  $\text{वा}$  in Veda means to extol (a divinity) through sacrifice; cf.  $\text{वरुणे भोजाय नमसा वसवश्चरे . . . अमरा वनौषवे}$ † (RV., I. 57. 3), "To him the terrible, most meet for lofty praise . . . bring gifts with reverence in this rite"||. Probably the sense here meant to be implied is 1/3 but the form 3/1 (ending in -*āt*) has been used owing to the attraction of *daryāāt*.

7. *yave*—Adv. Ever. Probably orig. it was 7 1 of *yav*, duration. The phrases *yavē vispāi* and *yavōi vispāi* mean "for all time" ¶ (Barth., Wb. 1264-65). Kan. (Dict.) compares the Ger. *jewels* and Fr. *jamaïs*.

$\chi^v\bar{a}bhravat$ —Kan. trans. "salvation bringing"; brilliant (Mills).

*frazahit*—3/1 opt. pres. par.  $\sqrt{\text{zah}}$  with *frā*, to leave completely, to abandon. Cf.  $\text{विजयत}$  (RV., I. 191. 7).

*īstīś*—Happiness (Kan.); abundance (Mills); strength (Barth., Wb. 376). Cf. *ahmāi īstīm pouruś-χ<sup>v</sup>ābhrām* (to him strength of full-salvation) Yas. LXVIII. 11; Skt.  $\text{रुष्टिः}$ .

*āsna*—Naturally wise (Kan.); legitimately born (Mills). Barth. (Wb. 341) says "clever" or "intelligent". He says that the word when used with  $\chi ratu$  also means, "inborn", the phrase meaning "natural (or inborn) strength (or wisdom)". Cf. Yas. XXV. 6, Yt. X. 107, etc. Barth. also suggests that there may be here a play upon words. The two senses are due to two derivations. The meaning "clever" is through *ā* +  $\sqrt{\text{zan}}$  ( $\text{जा}$ ), and in the other sense Barth. derives it as *ā* +  $\chi z(dh)$ -*na* ( $\text{आ} + \text{वाच्} + \text{न}$ ). The Skt. version translates this as  $\text{दुशीच}$ . Cf. *ahmāi āsnām-ciṭ frazañtīm*, Yas. LXVIII. 11.

$\chi^v\bar{a}bhrō-disyehe$ —Teaching salvation (Kan.); lit., "pointing out salvation". Probably this refers to Sraoša; cf. *daēnō-disō*, Yas. LVII. 24. "Which teaches concerning glory" (Mills), but he takes it as an adj. to *Aṣōiš-ca Vayhuyā*.\*\* And this is not very possible because of the *ca*. Kan. and Barth. construe: "He who shows the way to salvation and Aṣi Vayuhi". Note gen. used with *haχma*.

\* Einheimisch. † Whit. § 625; Jack. (A. G., p. 145, fn. 2) notes the opposite type of transfer, from the non-thematic (root-class) to the thematic (s-class, 1st conj.). ‡ Note that the  $\text{वच्} + \text{वाच्} + \text{व}$  here corresponds almost exactly to *su + ā + bar*. || Trans. by Griffith. ¶ Yas. XLVI. 11; XLIX. 8. \*\* "That good blessedness which teaches concerning glory"; S.B.E., XXXI. p. 818.

*paiti*—With; governing the gen. here. Barth. (Wb. 825) says it governs the acc. (?)\*

*Aṣōiś-ca Vaphuyā*—See above Yas. LVII. 3, where she is associated with Sraoṣa. I regard the words *paiti . . . Vaphuyā* as interpolated.

<sup>17ab</sup> *haxma*—Barth. takes it as 3:1 of a noun. Kan. also (with Mills) takes it to be a noun "companionship" and construes with *mā yave imat nmānəm frazahit*. Better to take it as 1/3 aor. of  $\sqrt{hak}$  'c used as a sub. "may we be in companionship of". See below verse 12.

8. *vasas-ca*—Adv., orig. 2<sup>d</sup>. At will, i.e. unrestricted, unhampered. This adv. form is specially used with  $\sqrt{\text{X}}\text{ši}$  (Barth., Wb. 1383). Cf. *vasō-ḡāthrō*, Yas. IX. 17 and below in verse 9; also *vasō* below.

*lū*—1/1. A variant of *lūm*, लुम्.

*uštā-ca*—3.1 used as adv. With glory (Kan.); with a saving rule (Mills). Barth. takes it to mean much the same as *vasas-ca* and as 7/1 of *uštā*, wish (Wb. 417).

$\chi_{\tilde{a}\tilde{a}\tilde{a}}^{\tilde{a}\tilde{a}\tilde{a}}$ —2/1 opt. pres. atm.  $\sqrt{\chi_{\tilde{a}\tilde{a}}^{\tilde{a}\tilde{a}}}$ . The sense is almost indicative. Note also atm.

*havanām*—63 governed by *ṣāēṣa*. Belonging to thee, thine own (॥). The gen. with *ṣāēṣa* is also to be found in RV. (V. 42. 11, X. 120. 8, etc.).

*āpō* etc.—**Kan.** takes these as referring to and enumerating the *dāmān* of Ahura. Mills construes differently and trans. “render ye the holy man also a sovereign at will over the waters, etc.”

*voḥu*—2/3 n. Kan. regards this as an irregular G.A. form† and trans. “all good things”; “all clean and sacred (creatures)” (Mills). In the Veda too *वहु* (n.) is used in this sense especially with other words like *विश्व* (RV., VIII. 103. 6, etc.); *पुरु* (RV., IV. 31. 8); *दिवानि पार्थिव* (RV., VI. 59. 9, etc.); *सार्ध* (RV., II. 23. 9) and others (see Grass., Wb. 1234–1236).

**Aša-ciθra**—Which contain the seed of Righteousness (Mills). Rather it means "the seed of Aša," i.e. produced by (or in accordance with) the Law of Aša. *ciθra* in the sense of progeny, family or race is found in comp. words like *daēvō-ciθra*, † *Hvara-ciθra* (the name of the second son of Z.)|| The word is found in O. Pers. in the phrase *ariyah-ciθrah* (of the Aryan race), Beh. VI. 2. In Pers. the word becomes *چهر* (*chihr*) as in *مینو چهر* (*Minū-chihr*), Av. *Mainyuš-ciθra*. The other sense of the word is "clear" (*فرو*)¶. The etymology of both these may or may not be the same. After *ciθra* Kan. puts a semi-colon ( ; ).

**χῆραμνῆμ**—2/1 pres. pt. atm. √χῆι. Ruler, i.e. powerful.

**aṣavaṇem**—2/1. Sg. used collectively in a plu. sense.

\* Probably he takes *dičič-na Vaghuč* as acc.

† A.G., § 122.

\* See below Sel. VI.

¶ See above Yaa. XXVI. 5. (Col. IV.), note on *East-ndetra*.

¶ Sol. VI. below.

*dāyata*—2/3 imp. par. √*dā* (दा) to create, to make. Note the double acc. The change from the sg. (χ<sup>sa</sup>zēša) to the plu. is remarkable. Probably the Holy Immortals are also included in this word.

9. χ<sup>yāt</sup> (v.l. *hyāt*, Geld.)—3 1 opt. pres. par. √*ah* (अह) to be; आह.

*drvā*—1/1 of *drəvānt*. See Jack., A.G., § 291; Kan., A.G., § 134. The forms *drəgvā* and *drvō* are also found but the last is usually the 8/1.

*gatō*—Gone (Mills), i.e. from the world of the pious; defeated.

*hamistō* (v.l. *ōstō*)—Met as a foe (Mills). Kan. seems to take *gatō* as *hamistō* as almost a comp. and trans. "fallen into pain", taking *hamistō* as 7/1 of *ōsti* (f.). The word also means "battle".\* Barth. (Wb. 177o) takes it as pft. pt. pass. of *ham* + √*maēθ* (*ham* + *nista*) and trans. "thrown down", "defeated". He compares O. Eng. *smītan*, Eng. *smite*, Ger. *schmeissen* (to fling down). His rendering of the whole passage is: "may the infidel be smitten down, and be taken away from the creation of Spēta Mainyu".† In Yas. LXI. 2, we have *hamistē nīzbaratē vispayā drvatō stōiš* where Mills trans. "for the encounter with", and Kan. "for opposing".

*nīzbaratō*—Carried out from (Mills); cast out of (Kan.). Nair. for this passage in Yas. VIII. 6, says प्राप्नो वस्तुः अप्रयजतु अनामदौषो वहिषः

*varatō* (v.l. *ōratō*, Barth. Wb. 1368)—Hemmed in (Mills);‡ having failed (in his schemes) (Kan.). Barth. explains the word as "surrounded", i.e. "deprived of free movement". Pers. *bardeh* (bardeh) means "a prisoner". √*var* (व) to surround. Possibly the word may be derivable from √*var* (to turn away from) and may mean "he who turns away from the law", hence a heretic. Cf. note on *drvant*, Yas. IX. 8.

*avasō-χ<sup>sa</sup>abrō*—Mills trans., "without power over any wish".

10. Mills says about this verse: "this piece is a reproduction, or close imitation, of some earlier fragment. It sounds like an exhortation delivered while the Faith was still new".

*haxšaya*—1/1 imp. caus. atm. √*hak/c* (to guide) used in the sense of sub. with a slightly future connotation. I will incite (Mills); I will lead (Kan.). Barth. (Wb. 1740) regards this as 1/1 opt. atm. and trans. it interrogatively—"Shall I incite?"

*azem-oiš yō Zaraθuštrō*—Even I who am Z. (Mills). Kan. says "I who am Z.", but in a ftn. on p. 25, (Kh.A.b.M.), he says: "I and others" (i.e. Z. and his disciples). Possibly the last two words were added later.

*fratēmō*—2/3. The leaders, the heads, lit. the first, प्रथमान्.

\* Kan., Dict., p. 580. † Wb. 1105. ‡ He adds (S. B.E., XXXI, p. 232, ftn.), "Or 'shut out' which would seem better

*anamatayaš-ca*—4/1 used as an adv. Lit., according in thought, i.e. following in thought.

*anvarīṭayaš-ca*—For the dropping of the *u* of *anu* see above *hvacā* (Yas. LVII. 20). Cf. also *hvarīta*.

11. *āphām*—Kan. omits this word in his trans. (Kh. A. b. M., p. 25). Mills takes it as an auxiliary verb and trans. "may be". He evidently reads *āphān\**, a form which is not known, the nearest being *āphān*, which is 3/3 sub. pres. par. √*ah* (Jack., A.G., § 531). Barth. (Wb. 271) takes it as 3/3 sub. pft. par. (in the thematic conjugation irregularly). In any case the *-ām* ending is irregular and is probably due to the influence of the *nō* preceding, which has led to the use of this quasi-1/3 ending.

*šyātō* (v. 1. *šātō*, Barth.)—Kan. takes it as p. pt. par. 1/1 (for 1/3).† Barth. (Wb. 1707) takes it as inf. of √*šyā*(*šā*) to be satisfied, and construes with the auxiliary *āphām* above. The word is also found as *šātō*. Cf. O. Pers. *šiyāti* (happiness), Mod. Pers., شاد (*shād*) happy and شادی (*shādi*) happiness (used specifically to mean marriage).

*mandā*—1/3.

*vaštō* (v. 1. *vahištō*, Geld. and Kan.)—This is the reading of Barth. He explains this as an adv. in much the same sense as *vasas-ca* above (verse 9). He translates this passage "may our souls be as they wish" (may their wishes be fulfilled, in other words, "may they get salvation").‡ Kan. takes *vahištō* as 1/1 for 1/3.

*x<sup>o</sup>θravaitiš*—1/3. Full of heavenly glory. The idea seems to be that of attaining the ecstasy of spiritual life even while *in the body*, like the idea of some saints (Kabir, for example) of जीवे वि मर जाणा (dying while alive).

*tanvō*—Geld. remarks (p. 211, ftn.) that all mss. read *tanō*.

*həntō* (v. 1. *hənti*, Geld.)—Mills takes it as 6/1 of the pres. pt. of √*ah* (× चन्; चतः) and trans. in the plu. "of saints". Kan. takes it as 1/3 m. pres. pt. √*ah* (चन्) and trans. "our bodies being, etc." Barth. (Wb. 274) explains this as 3/3 imp. pres. par. √*ah* (चन्). The ending *-əntō* for *-əntu* is also found in *jasəntō* (Yt. XIX. 06) and *iθəntō* (Yt. XIII. 141)||. The use of imp. (instead of sub.) in the relative clause (with *yatha*) is noteworthy.

*vahištō aṇhuš*—1/1. See above Yas. IX. 19.

\* *ākds-cōit*—Clearly, openly (Kan. and Mills). Kan. derives this from *ā* + *škās* (काश्) + *cōit* (चेत्, चित्).|| Barth. (Wb. 309) takes *ākds-cōit* as made up of *ākā* and the enc. particle *cōit* (cf. *azəm-ciš* above, verse 10). He takes *ākā* here as 5/1 of *ākā* (disclosure, revealing). The word has the specific sense of the opening out of the record of the departed soul's life-work upon the Cinvaṭ-bridge.\*\*

\* S.B.R., XXXI, p. 312, ftn. 2. † Diet., p. 538. ‡ Wb. 1893. || Barth., Wb. 31, note 12; and 379, note 29. ¶ Diet., p. 78. \*\* Cf. Gāth. Vohā. LL 12 (Sel. XXXVI, Part 2).

*ahūire*—Kan. takes this as 8/1 of *Ahura* and trans. "O Ahura". Mills trans. "devoted to Ahura" (case †). Barth. (Wb. 346-7) takes this as 2/3 of *āhūrya* (n.), lit. "belonging to Ahura" hence "the regions where Ahura dwells", Skt. आहुरीय. For the form ending in -re from a stem in -rya cf. *aire* 1/3 from *airya* (Yt. V. 69).\*

*jasəntām*—3,3 imp. pres. atm. Kan. trans. "let these reach us" (i.e. be fulfilled for us). Mills says "let them (the minds, etc.) go likewise etc.". Barth. (Wb. 494) trans. "arrive at" with acc. of the goal reached. But in his trans. of the whole passage (Wb. 584) he takes this as 3/3 used for 1/3 ("So that we may reach").

The whole passage is, as may have been gathered, very obscure in construction. The individual words are by no means difficult but the construction is difficult to grasp.† In the first place I have ventured to alter the metrical arrangement. Geld. reads and divides the verse thus:—

*yašu-nō āphām šyātō      manā vahištō urvānō*  
*χ'āθravaitiś tanvō hənli      vahištō aphuś ākāscōi*  
*ahūire Mazdā jəsəntām.*

Kan. trans. :—

So that our minds (may become) full of joy (and our) souls become (i.e. attain) the best; (and our) bodies being full-of-heavenly-glory (may be fit) for the best world (i.e. Heaven): O Ahura Mazda, may (all this which we have desired) reach (us) openly.

The defects of this rendering are: 1. *āphām* is omitted; 2. *hənli* is taken in the sense of the Eng. nom. absolute which construction seems foreign to the genius of Av.

Mills trans. thus:—

In order that our minds may be delighted and our souls the best, let our bodies be glorified as well, and let them, O Mazda, go likewise openly (unto Heaven) as to the best world of the saints as devoted to Ahura, and accompanied by Aša, etc. (he joins this on to the following verse).

Mills himself admits that the nom. *vahištō aphuś* "is difficult" (S.B.E., XXXI, p. 312, fn. 3), also the rendering of *ahūire* is not clear as regards the case.

Barth. has this:—

In order that our minds may be happy and that our souls may be with every wish fulfilled‡ and in order that our bodies may be full of glory (may) the best life (come to us); so that we may reach, O Mazda, from the disclosure (at the Cinvat-bridge) to the regions of Ahura.

[Auf dass unsre Gedanken froh seien, unsere Seelen sich nach Wunsch befinden, soll uns das Paradies zu teil werden, indem wir, von der Offenlegung weg zu den ahurischen Räumen gelangen. Wb. 1398 (up to the word "befinden") and 585.]

\* Jack., A.G., § 63 ff.

† See also Kan., Kh. A. b. M., p. 20, fn., where he makes the same

remark and adds that he is uncertain about his own trans.

‡ He reads *vahištō urvānō*.



The weak points in this rendering are: 1. he construes *nō aṇhaṭ* (lit., be to us, i.e. come to us) understood with *vahištō aṇhuš*, which is not very convincing; 2. taking the 3/3 *jasəntām* in the sense of 1/3 *jasāmaide* is also a difficulty, though this latter difficulty is by no means insuperable.\*

I propose to join this verse (in sense) with the previous one, remembering the remarks of Mills quoted at the beginning of verse 10.† I now give my suggestions for what they are worth:

(1) I read *yaθa nō* (separately), i.e. I do not regard *nō* here as the enc. pron., but as a particle. This particle *nō* (sometimes *nā*) is orig. the same as the pron. *nō*. It is a sort of mildly emphatic assertion like the *न* in Veda. This particle never begins a sentence or *pāda*. (Barth., Wb. 1072).

(2) I propose to take *āṇhām* as 6/3 f. of the dem. pron. (= *आहम्*) referring to the *fratəmā* of the previous verse. There is the gender difficulty but probably the influence of the last words of the previous verse which are fem. (adj. to *daēnā*) has worked in this case; (see Reich, § 602).

Hence my trans. runs:

So that, verily, the minds of these (leaders) (may be) full of joy, (and their) souls (be) with-every-wish-fulfilled (and their) bodies full-of-heavenly-glory; (and thus too theirs) may be† the best life (hereafter): may they reach, O Mazda, the regions-of-Ahura even after the disclosure (of their actions in this life).

12. *Aša*—3/1. Mills takes this verse with the preceding.

*darəsāma*—1/3 sub. aor. par.  $\sqrt{\text{darəs}}$  (*दरस्*).

*pairi . . . jamyāma*—May we come near (Kan.); may we come round about Thee (Mills); may we reach Thee (Barth., Wb. 499).

*haməm-θwā haṇma*—(May we attain) Thy eternal friendship (Kan.) taking *haṇma* as 2/1 n. Mills also takes the same way. Barth. (Wb. 1739) takes it as 1/3 sub. aor. par.  $\sqrt{\text{hak/c}}$ . May we consort completely with Thee, or may we completely unite with Thee, *संसृज्या* \* *संसृज्*. This best suits the spirit of the hymn which thus closes with a fine climax—seeing, reaching, completely uniting with, Ahura.

\* See the final remarks on *X<sup>4</sup>ābairyaṭ* above (verse 6).  
to be construed with each of the four clauses, hence the plu.

† See above p. 119.

‡ The *hantō* is

V.

## V.

### The Zoroastrian Creed—Yasna XII.

1. § nāismī<sup>1</sup> daēvō<sup>2</sup>.

fravarānē<sup>3</sup> mazdayasnō<sup>4</sup> zaraθuštriš<sup>5</sup> | idaēvō<sup>6</sup> nhura<sup>7</sup>-tkaēšō<sup>8</sup>, | staōtā<sup>9</sup>  
Amešanām<sup>10</sup> Spəntanām<sup>11</sup>, | yaštā<sup>12</sup> Amešanām<sup>13</sup> Spəntanām<sup>14</sup>.  
Ahu<sup>15</sup> Ai<sup>16</sup> Mazdāi<sup>16</sup> varhavē<sup>17</sup>, vohumaitē<sup>18</sup>  
vispā<sup>19</sup> vohū<sup>20</sup> cinahmī<sup>21</sup>, ašāunē<sup>22</sup>, raēvaitē<sup>23</sup>,  
x<sup>24</sup>arenanpuhaitē<sup>24</sup>, yā<sup>25</sup>-zi<sup>26</sup> cīcā<sup>27</sup> vahistā<sup>28</sup>;  
yeñhē<sup>29</sup> gēuš<sup>30</sup>, yeñhē<sup>31</sup> ašem<sup>32</sup>, yeñhē<sup>33</sup> raocā<sup>34</sup>,  
yeñhē<sup>35</sup> raocēbiš<sup>36</sup> rōiθwən<sup>37</sup> x<sup>38</sup>ēθrā<sup>38</sup>.

2. § + Spəntām<sup>1</sup> Ārmauitīm<sup>2</sup> varuhīm<sup>3</sup> verēnē<sup>4</sup>: hā<sup>5</sup>-mōi<sup>6</sup> astū<sup>7</sup>.

us<sup>8</sup> gēuš<sup>9</sup> stuyē<sup>10</sup> tāyāat<sup>11</sup>-cā<sup>12</sup> hazarha<sup>13</sup>-cā<sup>14</sup>,  
+ us<sup>15</sup> mazdayasnanām<sup>16</sup> (visām<sup>17</sup>) zyanayaē<sup>18</sup>-cā<sup>19</sup> vivāpāt<sup>20</sup>-ca<sup>21</sup>.

3. § ferā<sup>1</sup> Manyaeibyō<sup>2</sup> rāñhē<sup>3</sup> vasē<sup>4</sup>-yāitīm<sup>5</sup> vasē<sup>6</sup>-šēitīm<sup>7</sup>,

yāi<sup>8</sup> upairi<sup>9</sup> āya<sup>10</sup> zema<sup>11</sup>\* gaobiš<sup>12</sup> šyenti<sup>13</sup>;  
nemarhā<sup>14</sup> Ašāi<sup>15</sup> uzdatā<sup>16</sup>† paiti<sup>17</sup> avat<sup>18</sup> stuyē<sup>19</sup>.

+ nōi<sup>20</sup>† (ahmāt<sup>21</sup> ā<sup>22</sup>) zyanīm<sup>23</sup>† nōi<sup>24</sup> vivāpem<sup>25</sup> x<sup>26</sup>tā<sup>26</sup>-mazdayasniš<sup>27</sup>  
(aoi<sup>28</sup> visō<sup>29</sup>);

+ nōi<sup>30</sup> astō<sup>31</sup> nōi<sup>32</sup> uštānahē<sup>33</sup> cinmāni<sup>34</sup>.

4. § vi<sup>1</sup> daēvāi<sup>2</sup> ayāi<sup>3</sup>,

avanhiš<sup>4</sup>||, anaretāi<sup>5</sup>,

akō<sup>6</sup>-dābiš<sup>7</sup> sare<sup>8</sup> mruyē<sup>9</sup>;

hātām<sup>12</sup> paošitāi<sup>13</sup>,

hātām<sup>10</sup> draošištāi<sup>11</sup>,

hātām<sup>14</sup> avanhutemāi<sup>15</sup>;

vi<sup>20</sup> yātuš<sup>21</sup> vi<sup>22</sup> yātumaṭbiš<sup>23</sup>

+ vi<sup>16</sup> daēvāi<sup>17</sup> vi<sup>18</sup> daēvavaṭbiš<sup>19</sup>,

+ vi<sup>24</sup> kahyā-oī<sup>25</sup> (hātām<sup>26</sup>) ātarāi<sup>27</sup>;

vi<sup>28</sup> manēbiš<sup>29</sup>, vi<sup>30</sup> vacēbiš<sup>31</sup>

vi<sup>32</sup> āyaoānāi<sup>33</sup>, vi<sup>34</sup> ciθrāi<sup>35</sup>,

vi<sup>36</sup>-zi<sup>37</sup> anā<sup>38</sup> sare<sup>39</sup> mruyē<sup>40</sup>,

+ yaōanā<sup>41</sup> dregvātā<sup>42</sup> rēxšayantā<sup>43</sup>.

5. aōā<sup>1</sup> aōā<sup>2</sup> cōi<sup>3</sup> Ahurō<sup>4</sup> Mazdā<sup>5</sup> Zaraθuštrēm<sup>6</sup> ašaxšayaštā<sup>7</sup>, vispaēšū<sup>8</sup>  
farašnāēšū<sup>9</sup>, vispaēšū<sup>10</sup> hanjamanaēšū<sup>11</sup>, yāi<sup>12</sup> aperesaētem<sup>13</sup> Maz-  
dā<sup>14</sup>-cā<sup>15</sup> Zaraθuštras<sup>16</sup>-cā<sup>17</sup>.

\* Gold. reads *aye-aymā*. † Gold. has *oāā*. ‡ Gold. has *ayē*. § Gold. and Kan. have *oāē*.

## V.

### The Zoroastrian Creed—Yasna XII.

1. I shall cause the Daēvas<sup>2</sup> to perish<sup>1</sup>.

I profess-myself<sup>8</sup> (to be) a Mazda-worshipping<sup>4</sup> follower-of-Zaraθuštra<sup>5</sup> opposed-to-the Daēvas<sup>6</sup>, acting-according-to-the-Law<sup>3</sup>-of-Ahura<sup>7</sup>, a praiser<sup>9</sup> of the Holy<sup>11</sup> Immortals<sup>10</sup>, (and) a worshipper<sup>12</sup> of the Holy<sup>14</sup> Immortals<sup>13</sup>. Unto Ahura<sup>15</sup> Mazda<sup>16</sup>, the Good<sup>17</sup>, the Lord-of-(all) Goodness<sup>18</sup>, the Holy<sup>22</sup>, the Resplendent<sup>23</sup> (and) the Glorious<sup>24</sup>, do I attribute<sup>21</sup> all<sup>19</sup> good<sup>20</sup> (things)—yea<sup>26</sup>, all<sup>27</sup>\* (things) which<sup>25</sup> (are) the be<sup>†28</sup>; (unto Him) whose<sup>29</sup> (is this) Earth<sup>30</sup>, whose<sup>31</sup> (is) Righteousness<sup>32</sup>, whose<sup>33</sup> (is) Light<sup>34</sup>, in whose<sup>35</sup> Light<sup>36</sup> (all other) lights<sup>38</sup> are clothed<sup>37</sup>.†

2. I choose-for-myself<sup>4</sup> the excellent<sup>3</sup> Holy<sup>1</sup> Piety<sup>2†</sup>; may she<sup>5</sup> be<sup>7</sup> mine<sup>6</sup>. I solemnly-condemn<sup>8</sup> <sup>10</sup> both<sup>12</sup> the robbing<sup>11</sup> and<sup>14</sup> the plundering<sup>13</sup> of cattle<sup>9</sup>, (and) solemnly (-condemn)<sup>15</sup> both<sup>16</sup> the damaging<sup>18</sup> and<sup>21</sup> laying-waste<sup>20</sup> of the villages<sup>17</sup> of Mazda-worshippers<sup>16</sup>.

3. I attribute<sup>9</sup>-completely<sup>1</sup> free<sup>4</sup>-movement<sup>5</sup> (and) absolute<sup>6</sup>-sovereignty<sup>7</sup> unto the Spiritual-Lords<sup>2</sup>, who<sup>3</sup> upon<sup>9</sup> this<sup>10</sup> earth<sup>11</sup> rule<sup>13</sup> over (all) created-beings<sup>12</sup>; by-means-of<sup>17</sup> fervent<sup>16</sup> salutations<sup>14\*</sup> to Aša<sup>15</sup> I praise<sup>19</sup> these<sup>18\*\*</sup> (as well).

Never<sup>20</sup> from now<sup>21</sup> onwards<sup>22</sup> shall I stand-up<sup>26</sup> against<sup>23</sup> the village<sup>28</sup> of the Mazda-worshipper<sup>27</sup> (for) damaging<sup>21</sup> (it) or<sup>24††</sup> (for) laying-(it)-waste<sup>25</sup>; (nor shall I entertain) designs<sup>34</sup> (against) either<sup>30††</sup> the limb<sup>31</sup> or<sup>32††</sup> the life<sup>32</sup> (of the Mazda-worshipper).

4. Away<sup>1</sup> do I<sup>8</sup> fling<sup>9</sup> (all) allegiance<sup>8</sup> to the wicked<sup>8</sup> Daēvas<sup>2</sup>, without-purity<sup>4</sup> (and)-without-the-Law<sup>5</sup> (of Aša), creators<sup>7</sup>-of-evil<sup>6</sup>, most-untruthful<sup>11</sup> among†† beings<sup>10</sup>, most-loathsome<sup>13</sup> among†† beings<sup>12</sup>, most-devoid-of-virtue<sup>15</sup> among†† beings<sup>14</sup>; away<sup>16</sup> (do I fling all allegiance) to the Daēvas<sup>17</sup> (and) to the Daēva-worshippers<sup>19</sup>; to the wizards<sup>21</sup> (and) to the companions-of-the-wizards<sup>23</sup> †; away<sup>24</sup> (do I fling all allegiance) to (these beings) inimical<sup>27</sup> to every<sup>25</sup> living-creature<sup>24\*</sup> †; to (their) thoughts<sup>29</sup>, to (their) words<sup>31</sup>, to (their) deeds<sup>33</sup>, (and) to (all their) manifestations<sup>35\*\*\*</sup>—away<sup>36</sup> indeed<sup>37</sup> do-I-fling<sup>40</sup> (all) allegiance<sup>39</sup> to any<sup>33</sup> whatsoever<sup>41</sup> (of) the infidel<sup>42</sup> tormentors<sup>43</sup>.

5. Thus<sup>1</sup>, even<sup>3</sup> thus<sup>2</sup>, did Ahura<sup>4</sup> Mazda<sup>5</sup> instruct<sup>7</sup> Zaraθuštra<sup>6</sup>, during all<sup>8</sup> the questionings<sup>9</sup>, during all<sup>10</sup> the meetings-together<sup>11</sup>, when<sup>12†††</sup> (They two) conversed-together<sup>13</sup>, both<sup>16</sup> Mazda<sup>14</sup> and<sup>17</sup> Zaraθuštra<sup>15</sup>.

\* Lit., "whatsoever".

† Lit., "are mixed".

‡ *Sponda Armaiti*.

§ Lit., "and".

¶ Orig. ag. \*\* *amr neu. ag.*

†† Orig. is negative.

‡‡ Lit., "of".

§§ *et 13, 130 and 131*

||| Lit., "(any) whatsoever among living-beings". \*\*\* *et* has been omitted in four

places (28, 30, 33 and 34). ††† Lit., "during which".

6. aθā<sup>1</sup> aθā<sup>2</sup> cōit<sup>3</sup> Zaraθuštrō<sup>4</sup> daēvāiš<sup>5</sup> sareṃ<sup>6</sup> vyāmrvitā<sup>7</sup>, vīspaθēū<sup>8</sup>  
 feraθnaθēū<sup>9</sup>, vīspaθēū<sup>10</sup> hañjamanaθēū<sup>11</sup>, yāiš<sup>12</sup> aperešaōtēm<sup>13</sup> Maz-  
 dāś<sup>14</sup>-ca<sup>15</sup> Zaraθuštras<sup>16</sup>-cā<sup>17</sup>.

aθā<sup>18</sup> azēm<sup>19</sup>-ci<sup>20</sup>, yō<sup>21</sup> mazdayasnō<sup>22</sup> zaraθuštriš<sup>23</sup>, daēvāiš<sup>24</sup> sareṃ<sup>25</sup>  
 vīmruyē<sup>26</sup>, yaθā<sup>27</sup> anāiš<sup>28</sup> vyāmrvitā<sup>29</sup> yō<sup>30</sup> aṣavā<sup>31</sup> Zaraθuštrō<sup>32</sup>.

7. ‡ yāvarnā<sup>1</sup>\* āpo<sup>2</sup>, yāvaranā<sup>3</sup>\* urvarā<sup>4</sup>,  
 yāvaranā<sup>5</sup> gāu<sup>6</sup> hudā<sup>7</sup>;  
 + yāvaranō<sup>8</sup> Ahurō<sup>9</sup> (Mazdā<sup>10</sup>), [+ yē<sup>11</sup> gām<sup>12</sup> dadā<sup>13</sup>, yē<sup>14</sup> nareṃ<sup>15</sup>  
 (aṣavanem<sup>16</sup>),]†  
 yāvaranō<sup>17</sup> (as<sup>18</sup>) Zaraθuštrō<sup>19</sup>, yāvaranō<sup>20</sup> Kavā<sup>21</sup> Vīlētāspō<sup>22</sup>;  
 + yāvaranā<sup>23</sup> Feraθaostrā<sup>24</sup>-  
 Jāmāspā<sup>25</sup>, ‡  
 + yāvaranō<sup>26</sup> kas-ci<sup>27</sup> Saosyantām<sup>28</sup>, [haiθyāvarežām<sup>29</sup> aṣāunām<sup>30</sup>]†  
 + tāvarenā<sup>31</sup>-cā<sup>32</sup>\* -tkaθēš<sup>33</sup>-cā<sup>34</sup> (mazdayasnō<sup>35</sup>) ahmī<sup>36</sup>.

8. ‡ [jasa<sup>1</sup>-mē<sup>2</sup> avaṇhē<sup>3</sup>, Mazda<sup>4</sup>! mazdayasnō<sup>5</sup>-ahmī<sup>6</sup>], ||  
 mazdayasnō<sup>7</sup> zaraθuštriš<sup>8</sup> fravarāne<sup>9</sup> āstūtās<sup>10</sup>-cā<sup>11</sup>,  
 fravaretas<sup>12</sup>-ca<sup>13</sup>; āstuyē<sup>14</sup> humatēm<sup>15</sup> manō<sup>16</sup>,  
 + āstuyē<sup>17</sup> hūxtēm<sup>18</sup> vacō<sup>19</sup>, āstuyē<sup>20</sup> hvarātēm<sup>21</sup> šyaoθanem<sup>22</sup>.

9. ‡ āstuyē<sup>1</sup> daēnām<sup>2</sup> vaṇhuīm<sup>3</sup>¶, mazdayasnō<sup>4</sup>,  
 + fraspāyaoθē<sup>5</sup> rām<sup>6</sup>, niθāsnaiθiēm<sup>7</sup>, (χ<sup>8</sup> aētvaθā<sup>9</sup> m<sup>7</sup>, aṣaonīm<sup>8</sup>),  
 + yā<sup>9</sup> hāiti nām<sup>10</sup>-cā<sup>11</sup>, būšyeiṇtinām<sup>12</sup>-cā<sup>13</sup>,  
 masištā<sup>14</sup>-cā<sup>15</sup>, vahištā<sup>16</sup>-cā<sup>17</sup>, sraēštā<sup>18</sup>-cā<sup>19</sup>,  
 + yō<sup>20</sup> ahūtriš<sup>21</sup> zaraθuštriš<sup>22</sup>.  
 Ahurā<sup>23</sup> Mazdā<sup>24</sup> vīspā<sup>25</sup> vohū<sup>26</sup> cinahmī<sup>27</sup>.  
 + aēšā<sup>28</sup> astī<sup>29</sup> daenayā<sup>30</sup> (mazdayasnō<sup>31</sup>) āstūtīš<sup>32</sup>.

\* Geld. reads *yā-varanā*; and so also below *tā-varanā-ō*. † I regard this *pāda* as a later addition. ‡ Geld. has the names separately. || This line is not in the text of the Yasna itself, but the last two verses with this line added make up the shorter "creed" which is known popularly as *Jasa-m-avaṇhē-Mazda*. ¶ Geld. omits this word.

6. Thus<sup>1</sup>, even<sup>8</sup> thus<sup>2</sup>, did Zaratuštra<sup>4</sup> fling-away<sup>7</sup> (all) allegiance<sup>6</sup> to the Daēvas<sup>5</sup>, during all<sup>9</sup> the questionings<sup>9</sup>, during all<sup>10</sup> the meetings-together<sup>11</sup>, when<sup>12\*</sup> (They two) conversed-together<sup>13</sup>, both<sup>16†</sup> Mazda<sup>14</sup> and<sup>17</sup> Zaratuštra<sup>16</sup>.

In-the-same-way<sup>18</sup>, even<sup>20</sup> I<sup>19</sup>, who<sup>21</sup> (am) a Mazda-worshipping<sup>22</sup> follower-of-Zaratuštra<sup>23</sup>, do fling-away<sup>26</sup> (all) allegiance<sup>25</sup> to the Daēvas<sup>24</sup>, just as<sup>27</sup> He<sup>30,‡</sup> the Holy<sup>31</sup> Zaratuštra<sup>32</sup>, flung-away<sup>29</sup> (all allegiance) to them<sup>25</sup>.

7. Of-what-faith<sup>1</sup> (are) the waters<sup>2</sup>, of-what-faith<sup>3</sup> the trees<sup>4</sup>, of what-faith<sup>5</sup> the bounteous<sup>7</sup> Mother-Earth<sup>6</sup>; of-what-faith<sup>8</sup> Ahura<sup>9</sup> Mazda<sup>10</sup>, [who<sup>11</sup> created<sup>13</sup> the earth<sup>12</sup> (and) who<sup>14</sup> the holy<sup>16</sup> man<sup>15</sup> (did also create)], of-what-faith<sup>17</sup> was<sup>18</sup> Zaratuštra<sup>19</sup>, of-what-faith<sup>20</sup> (was) Kava<sup>21</sup> Vištāspa<sup>2</sup>, of-what-faith<sup>23</sup> (were the two) Fərəšaoštra<sup>24</sup> (and) Jamāspa<sup>25</sup>, of-what-faith<sup>26</sup> (has been) any<sup>27||</sup> of the truth-working<sup>29</sup> holy<sup>30</sup> Saosyantas<sup>28</sup>; of-that-faith<sup>31</sup> and<sup>32</sup> of-(that)-Law<sup>33</sup> as-well<sup>34</sup>, a Mazda-worshipper<sup>35</sup>, am I<sup>36</sup>.

8. Come<sup>1</sup> unto my<sup>2</sup> help<sup>3</sup>, O Mazda<sup>4</sup>: I am<sup>5</sup> a Mazda-worshipper<sup>6</sup>. I profess-myself<sup>9</sup> (to be) a Mazda-worshipping<sup>7</sup> follower-of-Zaratuštra<sup>8</sup>, both<sup>11†</sup> a devoted (-follower)<sup>10</sup> and<sup>13</sup> an ardent-believer<sup>12</sup> (in this faith): I solemnly-dedicate-myself<sup>14</sup> to the true-conceived<sup>15</sup> thought<sup>16</sup>, I solemnly-dedicate-myself<sup>17</sup> to the true-spoken<sup>18</sup> word<sup>19</sup>, I solemnly-dedicate-myself<sup>20</sup> to the true-performed<sup>21</sup> act<sup>22</sup>.

9. I solemnly-dedicate-myself<sup>1</sup> to the excellent<sup>3</sup> religion<sup>2</sup> (of) Mazda-worship<sup>4</sup>, (which is) quarrel-removing<sup>5</sup>, weapon-lowering<sup>6</sup>, self-devoting<sup>7</sup> (and) holy<sup>8</sup>, which<sup>9</sup> of both<sup>11</sup> those-that-are<sup>10</sup> and<sup>13</sup> of those-that-shall-be<sup>12</sup> (hereafter) (is) the <sup>9</sup>greatest<sup>14</sup>, and<sup>15</sup> the best<sup>16</sup>, and<sup>17</sup> the loftiest<sup>18</sup>, as well<sup>19</sup>, which<sup>20</sup> (is the religion) of-Ahura<sup>21</sup> revealed-by-Zaratuštra<sup>22</sup>.

Unto Ahura<sup>23</sup> Mazda<sup>24</sup> do I attribute<sup>27</sup> all<sup>25</sup> good<sup>26</sup> (things).

Such<sup>28\*</sup> is<sup>29</sup> the vow<sup>32</sup> of the religion<sup>30</sup> (of) Mazda-worship<sup>31</sup>.

\* Lit., "during which".  
Lit., "this".

† Lit., "and".

‡ Lit., "who".

Lit., "whoever".

## NOTES.

1. Kanga: Khordeh Avestā bā Māeni (5th ed.), pp. 413-418. The last two verses (8-9) are also found at pp. 9 and 10.

2. Reichelt: Avesta Reader (verses 1-7 only); text at pp. 75-76, notes pp. 176-177.

3. Mills: S.B.E., XXXI, pp. 247-250.

Linguistically this passage is among the oldest in the Younger Avesta or the youngest of the Gāthic dialect. The names mentioned in verse 7 also give an indication of the age, but as Mills rightly remarks\* the names are "not mentioned with any fanciful or superstitious exaggeration". Thus the period may have been within a couple of generations after the Prophet, before exaggerations had time to gather round his name.

The essential portions of this prayer are the last two verses which are repeated by every Zoroastrian each time he ties on his sacred girdle. They give the essential features of the religion—the establishment of peace and the stopping of bloodshed and fighting. But this is not a mere negative type of faith, but a positive one of actively suppressing evil. We shall see more evidences of it in later selections—*Ya9ā-ahu Vairyo*,† and in the *Gāthās*.

If Mills' idea be correct the opening verses, especially the 2nd and 3rd, would prove that the establishment of the Zoroastrian Faith marked definitely the adoption of agriculture and of settled conditions of life by the Iranian nations. Some support is lent to this view by the legend of the colony founded by Yima (Ven. II) and also by the very high praise of agriculture in other passages.‡ The view of Mills is well developed by Dr. J. J. Modi in a very interesting essay: *अवस्ता जनावाचुं श्चकारवाचुं* (The Confession of Faith of the Avestan Age).|| But though interesting as a speculation the view of Mills is not generally accepted.

We may however take it that the *daēvas* and the *daēva*-worshippers represent tribes who were in a comparatively lower stage of civilisation as compared to the Iranian culture of this epoch, and in verse 4 there are abused in strong terms which means that the Zoroastrian was expected to be actively opposed to them. And this active opposition to the *daēvas* has continued to be the most marked feature of the Zoroastrians all through their history.

Verse 7 is very remarkable. The religion is said to be the religion of the waters, of the trees, of the bounteous Earth, and of Ahura Himself. The main feature of the *Māzdayasna* faith, as revealed by Z., is the Law of

\* S.B.E., XXXI, p. 247, fn. 4. † Sol. VII a. ‡ Sol. X; also Ven. III (Sol. XXIX. Part 2).

|| Published with other essays on the Domestic Life and the Geography of the Avesta in the year 1887. The full title of the book is *अवस्ता जनावाचुं श्चकारवाचुं जीवो. सुमोक्ष अने श्चकारवाचुं* (Bombay).

Aša, which is another name for the Law of God. To put it in modern language the basis of this religion (in fact of all religion) is the eternal Law of Progress so finely described by Tennyson as

“That God which always lives and loves,

“One God, one law, one element,

“And one far-off divine event

“To which the whole creation moves.”

No doubt the Sage who composed the seventh verse of this Yasna had an idea similar to that of Tennyson's in his mind.

1. *nāismī*—Note the final long *i*, a characteristic of the older dialect. Kan. explains this form as the caus. of  $\sqrt{nas}$  (नश्) This, as he explains (A.G., § 523), is made without the *-aya* and the root is conjugated in the thematic conjugation with a  $\sqrt{d}$  strengthening. He trans. this, therefore, as “I cause the *dāēvas* to perish”. Mills says, “I drive hence”; but he adds (S.B.E., XXXI, p. 247, fn. 5) that possibly it is from  $\sqrt{nad}$ , to curse. Reich. suggests a  $\sqrt{naēd}$ , also Barth. (Wb. 1034). Cf. Yt. XIII. 89, *Zarathuštrō . . . yō paoiryō . . . nāist dāēvō*. Nair. says निश्चयानि. Jack. (A.G., § 655) takes it as *s*-aor. (sub. ?) of  $\sqrt{nās}$  (a caus. form of  $\sqrt{naš}$ , नश्, to perish) which is used in the caus. sense without the *-aya*.

*dāēvaō*—2/3. This is a unique example of the transfer of an *-a*-stem to the consonantal declension.

*fravarāne*—1/1 pres. atm.  $\sqrt{var}$  (वृ) + *frā*. Note atm. Cf. *fraorēnta* above Yas. LVII. 24.

*mazdayasnō zaraθuštris*—A Mazda-worshipping follower of Z. The *paoiryō-θkaēša* (Yas. XXVI. 4) were also Mazda-worshippers. Note also that the adj. *zaraθuštrīš* when applied to persons means “a follower of Z.”, when applied to the *dāēnā* (religion) it means “revealed by Z.”

*vidaēvō*—The name *Vendidad* is a corruption of *vidaēvadāt*, i.e. the law given in order to oppose the *dāēvas*.

The formula *fravarānē . . . ahura-θkaēšō* occurs very frequently throughout the Av. ritual.

*vaphavē*—4/1 of *vohū*. Good, वसवे. Cf. Skt. वाचव.

*vohumaiē*—Possessed of goodness (Kan.); endowed with good possessions (Mills); वसुमते.

*višpā vohū*—2/3 n. All good (things that are created).

*cinahmī*—From  $\sqrt{k/caēs}$ , to attribute something (acc.) to some one (dat.)\* Cf. Yas. XLIV. 6.†

*raēvaiē* (v.l. *°vanē*)—Possessing riches (Kan.); resplendent (Mills). Barth. (Wb. 1484) says that when applied to human beings it means “rich”‡; but when applied to divine beings, especially to Ahura, it

\* Barth., Wb. 429-30. † Sel. XVI below. ‡ Cf. *maēydanm raēvaiē*, Ven. XX. 1.



means "resplendent".\* The word is also used as a proper name too of a mountain about which it is said (Bun. XII. 18): "*Raevand-kuh* (is) in Khorāsān on which the *Ādar-Burzin* (the *Burzin-Fire*) is established. It is called *Raevand* because it is full of splendour". Cf. *रेवन्तो*.

*yā-zī cīcā vahīšā* (v.l. *cīcā†*)—Mills trans. "Whose are all things whatsoever which are good" (omitting the *zī*). Kan. says: "For whatsoever things are best (are His)". *zī* (𐬫𐬀) is encl. and orig. means "because" and generally introduces a reason-clause. But sometimes it introduces a well-known-fact which is incontrovertible and self-evident.‡ Hence it is best to translate it here by the emphatic "yea". *cīcā* is a reduplicated form of the inter. pron. with palatalisation. (Barth., Wb. 420). Nair. trans. यथा वनो वा काचित् उत्कृष्टतमम् (किञ्च यं काचित् उत्कृष्टतमम् तस्यैव इदम्). The इदम् introduces an idea foreign to this context but Nair. has evidently imported it from Yas. XLVII. 5 where this phrase *yā-zī*, etc., is repeated.

*gāuš*—Cattle. Kan. suggests (Kh. A. b. M., p. 414, ftn.) that the Earth is meant; cf. *yā gām dadā* verse 7 below.

*raocā*—when used in the plu. it means "light".

*yēghē . . . xʷāθrā*—This is a quotation from Gāθ. Ahu. XXXI. 7.¶

*rōiθwən*—Barth. (Wb. 1528) takes this as an inf. (used with ins. *raocēbiš*) from the *√raēθwa*, to mix with.\*\* Reich. takes it the same way and adds that it is originally a loc. form (§ 373), but he gives the meaning of *√raēθwa* as "to be filled with" (A.R., Gloss.), Kan. (Dict., p. 434) takes this as 3/3 impf. par. of the den. verb from the noun *raēθwa* (n.), impurity; he says the verb originally means to become impure or contaminated, then it came to mean "to mix with". Cf. *nōiθ para ahmāt . . . yaθ aēša (daxmō) pāšnu raēθwāt* (Ven. VII. 50) "not before this (body) is mingled with the dust". In the phrase *Tištryō . . . kəhrpəm raēθwayēiti* (Yt, VIII. 13) the verb means "takes on the shape of".

*xʷāθrā*—Kan. takes it as 1/3 and trans. "light" or "glory". Barth. (Wb. 1876) says that the orig. meaning is "well-being", "happiness", etc., hence he takes it in the sense of a place where one finds happiness, i.e. paradise, blessed spaces.

The phrase *yēghē . . . xʷāθrā* has been rendered variously. Kan. says, "whose splendour has blended with the (infinite) lights (in the sky)". In G. b. M. (p. 38, ftn.) he explains that Ahura's essence is in every star that shines in the sky. Mills says: "In whose glory the glorious beings and lights are clothed". But in Gāθ. Ahu. (XXXI. 7.) he renders the phrase: "they (all) as (His) glorious (conceptions first) clothed themselves in the stars (*raocēbiš*)" (S.B.E., XXXI, p. 44). Reich. (A.R., p. 177) following

\* Ved. *रेवन्तो* is used exactly similarly; Grass., Wb. 1182. † Metre requires *cīcā*. ‡ Reich., p. 504. ¶ Barth., Wb. 1490. § Sel. XXXIV., Part 2. \*\* See also Barth., Wb. 1482.

Barth. trans. "with whose lights the rooms (i.e. heavenly spaces) would be filled". Nair. says: **यस्य रोषिः संविष्टानि शुभानि** (good things).

2. *varənē*—1/1 pres. atm. I choose; **हवे**. The word is used similarly in the Veda also, cf. **इन्द्रमग्निं कविच्छदा यज्ञस्य जुषा हवे** RV., III. 12. 3. Nair. says **विदन्मयामि**, which at any rate expresses the sense.

*hā-mōi astū*—Nair. says **मे वपुषि अश्यागता असु**. Cf. Gāθ. Ahu., XXXII.

2. *Spenātm vō Armaidīn: vayukim varəmaidi: hā-nō aṇhaṭ.*

*us-stuyē* (अप.)— $\sqrt{stu}$  + *us* according to Kan. means to protect something (acc.) by prayer from an evil (abl.). Mills trans. "I loudly deprecate". Barth. (Wb. 1594) says that the verb means "to solemnly abjure (abl.)". The verb would literally mean "to praise away from"; *us* being in the privative sense, or the sense of opposition \* *us* is frequently used in this sense, e.g. *uz-uštān* (Ven. V. 45), lit. "without heat", i.e. dead; *uz-baoḍa* (Ven. V. 12), without intelligence; *uz-varəz* (Ven. XIII. 3), lit. "to undo", i.e. to expiate a fault; *uz-vad* (Yt. XVII. 59), lit. "not to marry", i.e. to carry away a maiden by force,† etc. See also Kan., Yt. b. M., p. 332, ftn. Other prep. also have this sense of opposition, or privation, e.g. *apayaz*, *vī-vap* (below), *vī-mrū* (below verse 4).

*tāyāat-cā* (अप.)—5/1 m. Robber (Kan.); robbery (Mills); so also Barth. (Wb. 647). The word *tāyu* was orig. \**stāyu* hence probably *tāya* is the same as Skt. **लोच**.‡

*hazayhat-ca*—5/1 of *hazah n.* Kan. says "plunderer"; Mills and others "plundering". The word is the same as Skt. **वहस**, strength, hence it came to be "taking away by force". In this sense it is used only here and in the *Frahang-i-oim* (25. b).|| The word is used in a good sense as well, e.g. *Vayhēuš ha:ō . . . Manayhō* (Yas. XLIII. 4). Nair. says, **उपेजोपयन् लोमि लेनेभ्यः हतिभ्यश्च . . . हतो बलात्कारो** ||

*zyānayaē-cā*—4/1 for 5/1. Injury or wasting. From  $\sqrt{zyā}$  (a variant of  $\sqrt{z/ji}$ ), to injure, orig. to conquer. Pers. **زیان** (*ziyān*) injury. Nair. trans. **हानिभ्यः अजीति** (invulnerability) seems to be cognate.¶

*vivāpat-cā* (v. l. *vīyā*\*, proposed by Mills)\*\*—Mills is evidently thinking of *vī* + *āp* (water) and trans. "drought"; so also. Kan.; Barth. takes it from *vī* +  $\sqrt{vap}$  (to sow) and trans. "laying waste" (Wb. 1452); Nair. has **उदासेभ्यः**.

Mills trans. *zyānayaē-cā vivāpat-cā* as "all drought to (leading to) the wasting".

3. *forā . . . rāṇhē*— $\sqrt{rā}$  + *frā*, to grant, to attribute. Kan. takes this as dat. inf. "for the sake of granting". He also suggests (Dict., p. 445)

\* Hence the abl. "object".

† The opposite is *upe-vad*.

‡ See also Barth., Wb. 638.

|| Barth., Wb. 1799. ¶ RV., IX. 96. 6. nd 97. 30. \*\* S.B.E., XXXI, p. 248, ftn. He also proposes to read *vīyāp* in verse 3 as well.

that this may be 1/1 atm. fut. Mills trans. "I wish to lead away". Reich. takes it as 1/1 s-aor. atm. Barth. (Wb. 1518) takes it as 1/1 sub. s-aor. atm. governing dat. of person and acc. of thing (or quality attributed).

*manyāēibyō* (v.l. *mainyāē*, Reich)—4/3. Reich. says (A.R., Gloss.) that as adj. it means "authoritative", as substantive "landlord" (i.e. householder). Kan. takes this as 5/3 and trans. "from (or through) the spiritual Lords" (i.e. the Holy Immortals and others). Mills also takes it as 5/3 but trans. "from their thoughts". Barth. (Wb. 1896) trans. as Reich. does, "persons in authority" or "heads of households", and quotes several parallel passages in support,\* all of which are rendered differently both by Kan. and Dar. (S.B.E., XXIII).

*vasō-yāitīm* (f.)—Freedom of movement (Kan. and others); 'wandering at will' (Mills).

*vasō-šaitīm* (f.)—Freedom of dwelling; freedom of rule; Mills, thinking of nomadic tribes (see Introductory note to this sel.), trans. "free (nomadic) pitching of the tent".

*yāiš*—3/3 for 1.3 *yōi*, Reich. and Kan. Case attraction probably due to *gaobīš* following. Mills takes it in connection with *gaobīš*.

*āya-zamā*—Cf. Yas. IX. 12.

*gaobīš*—Kan. takes it as "property". Cf. Lat. *pecunia*.

*šyenti*—Live, or dwell (Kan.), also Mills. Reich. and Barth. (Wb. 1706) take it as "protect".

Geld. puts a stop after *šyenti*. Reich. and Kan. put a full-stop, taking the next clause with the rest of the verse. I propose to put a semi-colon here.

*nəmaghā*—3.1. नमसा, with salutations (to Aša). Used with dat. (Reich. § 467).

*uzdātā* (v.l. °*dātā*, Geld. and Barth.)—Kan. takes this reading and explains it as adj. 3/1 to *nəmaghā* and trans. "fervent"; from *uš* (warmth, cf. उष्ण) and /*dā* (दा). Barth. reading °*dātā* takes it as adj. 2/3, qualifying *zaōθrā* (offerings) understood. He trans. "uplifted" from /*dā* + *us* (उत्). It is the usual term for the bringing of offerings to the proper place, especially used of *haoma* and *zaōθra* libations (Barth., Wb. 719).†

*paiti*—Kan. takes this as an *upasarga* with *stuyē*. Barth. (Wb. 825) takes this as a particle connecting the foregoing clause or conditions with what follows, and trans. "with (or together with) the uplifted (offerings)".

*avaŋ*—2.1. This. Used for 2/3 (*ave*) referring to *manyāēibyō* above (cf. *yaŋ* in Yas. IX. 4). Barth. takes it as a conj. introducing direct narration (Wb. 166).

\* Yt. X. 137 (twice) and 138, and Yt. XVII. 10. † Cf. Afrin. IV. 5., Ven. IX. 58., Vis. IX. 1, etc.

*stuyē*—1/1 pres. atm. Barth. (Wb. 1594) explains this as “I promise solemnly”. This is the only passage in which  $\sqrt{stu}$  is used in this sense. Note *stuyē* for *stuvē* (𐬥𐬀𐬌𐬀) to avoid the combination *uv* in writing. Cf. also *mruyē*, Skt. मृये.

Geld. puts a stop here after *stuyē*. Kan. has a comma, Reich. has a col n. I propose to put a fullstop here, taking what follows as an independent sentence.

*ahmāt*—5/1 used adv. From henceforth, Kan. Cf. Yas. IX. 15. Could it mean “from this (person)”, i.e. myself?

*ā* is to be taken with *ahmāt*. From now onwards, from this (time) forth. Kan. reads *āzyānim* which he trans. as “damage”.

• *vivāpam*—See above verse 2.

*χstā*—1/1 aor. sub. par.  $\chi$  *stā* (𐬥𐬀𐬌𐬀).<sup>\*</sup> Note the  $\chi$  affixed (cf. *fraxštāne* above, Yas. IX. 20)†. Kan. takes it as pres. but the regular pres. form is *hištāmi* (cf. 𐬀𐬌𐬀𐬌𐬀𐬀𐬀). This form is to be distinguished from *stā* which is 2/3 pres. par. of  $\sqrt{ah}$ —𐬥𐬀 (Jack., A. G., § 531). Reich. trans. “I shall practise against”; Barth. trans. “I shall not make myself guilty of” (Wb. 1691 and 1700–01).

*aoi*—𐬀𐬌𐬀, towards; with gen. *visō*.

*astō*—6/1 governed by *aoi*. Lit. the bone, hence the limb. Cf. “life and limb”.

*cinmāni*—Kan. and Mills take this as 7/1 of *°man* and trans. “in the love of” (i.e. out of love of), from  $\sqrt{ci}$ , to love. Barth. (Wb. 595) takes it as 2/3 n. from  $\sqrt{kan}$  (*cin*) and trans. “designs”.

The verse is difficult in construction and has been variously rendered. Kan. says:

“I shall with fervent hymns praise (Ahura) in order, through the Spiritual Lords, to grant unto those who live upon this earth possessing property (lit. cattle), the power of moving about at will, and that of ruling at will; with fervent prayers I shall praise (Ahura) for the sake of Righteousness (i.e. in order that the people may live righteously). (And therefore) I shall not stand for (i.e. be responsible for causing) damage and drought to the village of the Mazda-worshipper (i.e. I would not engage in acts such as would bring these about),—neither (shall I act thus even) for the love of (my) body or (for the love) of my life (itself)”.

He omits *avaē* altogether and, in my opinion, needlessly complicates the sentence, e.g. the way he takes *ašāi*.

Mills trans. (S.B.E., XXXI, p. 248):

“Away from (?) their thoughts do I wish to lead (the thought of) wandering at will, (away the thought of) free nomadic pitching of the tent,

<sup>\*</sup> Jack., A.G., § 642.    † Reich., § 174. 1.

for I wish to remove (?) all wandering from (their) kine, which abide in steadfastness upon this land; and bowing down in worship to Righteousness I dedicate my offerings with praise so far as that. Never may I stand as a source of wasting, never as a source of withering to the Mazdayasnian villages, not for the love of the body or of life”.

Mills has here in mind the idea that the advent of Zoroaster meant a change in the life of the Iranians from the nomadic to the agricultural stage (see Introductory note). Doubtless the age-long rivalry between Turān and Irān, and later on between Arab and Persian, is due to this fundamental difference between the nomadic and the settled agricultural stages of civilization. But, even apart from the severe straining of the construction in order to reach this sense, Mills is himself not quite sure of his ground. He himself suggests (p. 248, ftn.) an alternative trans. for *ferā* . . . . *šyenti*:

“Forth to their thoughts I offer in my prayer free ranging at their choice, and a lodging where they will, together with their cattle which dwell upon this land”.

Barth. trans. thus (also Reich.):

“To these heads of households do I grant wandering at will, and lodging at will, (to those) who protect the kine upon this earth, with reverence unto Aša (and) with (offerings) lifted up I promise solemnly this:—‘Never from now shall I be guilty of damaging or laying waste the Mazdayasnian village, nor (shall I ever entertain) any design upon the body or the life (of a Mazda-worshipper)’”.

I venture to trans. thus:

I attribute completely free movement and undisputed sovereignty unto the Spiritual Lords (the Holy Immortals and the Yazatas) who upon this earth rule over (all) created beings: through fervent salutation to Aša do I praise them as well. Never from this (time) forth shall I stand up against the lands of the Mazda-worshipper for the purpose of damaging (it) or for laying (it) waste, nor (shall I entertain) designs (against) either the limb or the life (of a Mazda-worshipper).

4. *vi* . . . . *mruyē*—Lit. I speak against, hence I abjure or renounce completely or utterly. The trans. of Kan., “I do not accept”, is distinctly weak. “Away do I abjure” Mills. Barth. (Wb. 1196) notes that it is used with the acc. (here *sarəm*).

*daēvūš*—3/3. The ins. in this connection is doubtless due to the separative *vi*.

*aydiš*—Cf. Yas. IX. 8.

*avayhiš*\* (*āp.* v.l. *\*hūš*, Geld. and Kan.)—3/3. The form in *-iš* is special to Av. only (Reich. § 350). “Without goodness or purity”. If we accept the other reading it would be 2 3 used for 3/3.

\* This is the reading given by Barth.

*anarētāiš* (ān.)—अनरतः; opposed to Aša (the Holy Law), (Barth., Wb. 120). The variant *arēta* for *aša* is used here. The same *arēta* is used in such names as *Artaxšaθra* (*Artakshir*, *Artaxerxes*). Kan. trans. "not going in the straight path"; Mills says, "utterly bereft of good".

*akō-dābiš* (ān.)—Evil-knowing (Kan.): from *aka* (evil) + √*dā* (Pers. دانشت *dānīshstan*, to know). Mills trans. "deceitful in their wickedness", from *aka* + √*dab* (दब्) to deceive. Barth. (Wb. 47) takes it as "creators of evil" (√*dā*, दा, to create) as opposed to *vagnudāh* in Yas. I. 19; XVI. 9 and other places).

*sarēm*—Authority (Kan.); shelter and headship (Mills); Barth. (Wb. 1564) takes it as f. and trans. "companionship" from √*sar* (to consort with), and compares Grk. *κεραίω* to mix with (Skt. श्राविन is also cognate). Nair. says श्राविन. Kanga's trans. seems correct because the word *asārō* (without a ruler) occurs in Von. I, 19\* (cf. Pers. سردار *sardar*, leader).

*hatām* refers to all created beings.

*draojištāiš*—Most lying (Kan.); Mills trans. "most like the demon (*druj*)". Cf. Pers. دروغ (*durūgh*), a lie, untruth.

*paoīštāiš*—3/3 sup. of \**pauš* (√*pu*—पू). Most filthy (Kan.); most loathsome (Mills). Nair. says चुड़नन.

*daēvavaθiš* (ān.)—Those belonging to *daēvas*, i.e. the *daēvayasna* people.

*yātuš*—3/3 though the form is indistinguishable from 2/3. This is due to the peculiarity of the Av. script, -*biš*, -*viš*, -*uš*.†

*kahyā-cit*—कस्यचित् in the sense of "whatsoever". Note sg.

*atarāiš*—Enemies. Cf. Yas. LX. 4. Kan. trans. "any wicked man"; Mills says: "every existing being of that sort"; Reich. (A.R., Gloss.) says: "pernicious (i.e. inimical) to", with gen.

*ciθrāiš*—Kan. says 3/3 used adv. and trans. "openly". Mills says: "and their seed". Barth. (Wb. 586) says: "in all their manifestations".

Geld. has a stop after *ciθrāiš*, Kan. puts a full-stop, Reich. has a semi-colon.

*zī* is emphatic (cf. verse 1).

*anā*—3/1 of dem. pron. Kan. (Kh. A. b. M., p. 416, ftn.) says it is used adv. and trans. "in the same way". Reich. and Barth. (Wb. 1247) take *anā* . . . *yathanā* to mean "each and every", "all . . . whatsoever".‡

*yathanā* (v.l. *yatha nā*)—Kan. takes "in the manner which". Kan. trans. the last line of this verse: "I abjure (their) authority in the same way as I do (that of) the *druj*", which seems rather tautological.

\* Barth., Wb. 210.  
Wb. 113, and Reich. § 397.

† Barth., Wb. 1284; also Reich., § 364, note 6.

‡ See also Barth.,

*raṣṣayaṇtā* (v.l. °iṣm)—3/1 fut. pt. √*raṣj*. Tormenting (Kan.). Cf. رانجيدان (*ranjīdan*) to give pain; probably Skt. रञ्ज is cognate. Barth. (Wb. 1528-29) is not sure of the exact sense but says it is somewhat like *ṛiṣyaṇt*. Nair. says रेहक. Mills trans. "the iniquitous of every kind (*yaṭanā*) who act as *Rākshasas* act".

5. *aθā aθā*—Kan. takes this as if it were *yaθā yaθā* and hence he takes verse 5 and 6 together; Barth. trans. "thus and so"; Mills also trans. the same way.

*cōiṭ*—Kan. says, "earnestly", "by way of injunction" (ताकीदयी); Mills trans. "in very deed". Cf. *ākās-cōiṭ* above Yas. LX. 11.

*adaṣṣayaēitā*—3/1 aor. atm. √*daṣ* to instruct (दिष्ट). The initial *a* may be the augment or may be the upasarga *ā* (आ). Cf. आदेश उपदेश etc. Kan. reads *adā ṣṣayaēitā*\* and trans. "ordered (√*ṣṣi*) at that time" (*adā*, आद्य). But in a ftn. Kh. A. b. M., p. 417, he gives the reading of Geld. and gives the correct trans. Mills too notes the two readings (S.B.E., XXXI, p. 249, ftn. 1).

*fraṣṇaēṣū* (v.l. *fraṣ*°)—Questionings, प्रश्नेषु. This refers to the "conversations" between Ahura and Z. through which the religion was revealed. Cf. Yas. LVII. 24, above.

*hanjamanaēṣū*—Meetings, संजमनेषु lit. coming together. Pers. انجمن (*anjuman*), assembly. This is an *ahura*-word, the corresponding *daēva*-word is *haṇdvarena* (Yt. XI. 4.)†

*yāiṣ*—3/3. The ins. implies "during which".

*aperasaētəm*—3/2 impf. atm. \* अपरसेताम्. Note the augment and also atm. The sense here is "conversed", i.e. "questioned (and answered)".

6. *vyāmrvitā*—3/1 impft. atm. Note the retention of the augment.

*aθā*<sup>18</sup>—Thus, in the same way.

*anāiṣ*—See above *anā*, verse 4. This is of course 3/3.

*yā*—See above Yas. LX. 1.

7. *yāvarand†* (v.l. *yā-varanā*, Geld., in both the places)—1/3 f. Kan. trans. "of what faith". "To that religious sanctity to which the waters appertain" (Mills). √*var* (वृ), to choose; cf. *varənē* above verse 2.

*gāuṣ hūdā* (v.l. °ōdā)—Well-created cattle (Kan.); kine of blessed gift (Mills). Cf. Yas. XXVI. 4 above. Barth. (Wb. 1825) considers that the meaning is the same in both the passages.

*gām*—Kan. trans. "earth".

*as*—3/1 impf. par. (Gāθ) √*ah*. The form *ās* is also found (Jack., A.G.,

\* Geld. notes this v.l.

† Barth., Wb. 1729.

‡ Kan.

§ 532). The form is from \**āst*, the final *t* being lost on account of the *s* (Jack., A. G., § 192, note).

*yavarānā*—1/2.

*Ferašaoštrā-Jāmāspā*—This is a 𐬔𐬀𐬭𐬀𐬎𐬌𐬎𐬭𐬀 (Whit. § 1255), both words being du. Geld. takes them separately. They were two brothers, who are almost always mentioned together. They were both high in the favour of king Vištāspa and were among the most devoted disciples of Z. They were of the family of Hvōgva\* (*Hvōva*, Pah. *Habub*), who was probably their father.† From the same family comes Hvōvi, the wife of Z. Ferašaoštra (also spelt Fraša") was probably the elder as his name always occurs first. They are said in later books to be sons-in-law of the Prophet and in one place (Yt. XXIV. 11) Z. addresses him as *puθra* (Modi, p. 136). But in another place where Ferašaoštra is mentioned (Yas. LI. 17)‡ he is taken by some scholars to have been the father of Hvōvi and hence the Prophet's fathers-in-law|| (Barth., Wb. 1007). His two sons, Hušyaoθna and Xvādaēna, are mentioned in Yt. XIII. 104. The name Ferašaoštra is of uncertain origin, probably it means "he whose light is renewed". Jāmāspa¶ (Grk. *Zamaspēs*) the younger brother is the more famous person because he was the Prime Minister of Vištāspa. In the Gāθ. he is mentioned as *Dē-Jāmāspa*, i.e. the Wise Jāmāspa (Yas. XLVI. 17). In later works he has the epithet 𐬎𐬵𐬀𐬎𐬭𐬀 (*Hakim*)—the Wise—added to his name. In Yt. V. 68 he is mentioned as a warrior fighting with the enemies of Vištāspa and the new religion. The traditional legend says that on being initiated into the new faith, Jāmāspa was given a consecrated flower by Z., on smelling which he became full of wisdom. His name is attached to a book on astrological predictions called *Jāmāspī* (West, Pah. Lit., in the *Grundriss*, § 66). The origin of the name is doubtful. The *-aspa* indicates probably a prince. The word *jāmā* occurs only once in Yt. II. 7, which Dar. trans. "scornful"; Kan. in his Dict. says, "brotherliness", but in Kh. A. b. M., p. 208, trans. "generation". Barth. (Wb. 607) merely quotes the passage without any comment or trans. Jāmāspa had a son Haḡhaurvah (Yt. XIII. 104). Another Jāmāspa is also mentioned in Yt. XIII. 127, but he is distinguished as *aparazāta* or "the Younger".\*\*

*haiθyāvarazām*—Working truly. Mills says "doing deeds of real significance".

*tavarmā-cā-θkaēñā-cā*—The *tā-* is to be compounded with both.

*mazdayasnō ahmi*—Kan. takes these words with the next verse. This is no doubt due to the fact that the last two verses (8-9) are repeated each time the girdle is tied on and they are prefaced with the words *jasā-mē*

\* The meaning is probably "possessing five cows" (𐬔𐬀𐬭𐬀𐬎𐬭𐬀). See Barth., Wb. 1867. † In Yt. XIII. 103 they are mentioned as sons of Hvōva. ‡ See XXXVI, Part 2. || This seeming discrepancy has been well explained in Billimoria's book on Z. also quoted with reference to *Āgādētra* (Yas. XXVI. 5 above). ¶ Barth., Wb. 607; Modi, pp. 61f. \*\* For further details see Jack., Z.





VI.

## VI.

### Kēm-nā Mazdā—Vendidād VIII. 20-21.

1. (20)\* kēm<sup>1</sup>-nā<sup>2</sup>, Mazdā<sup>3</sup>, maveitō<sup>4</sup> pāyūm<sup>5</sup> dadāt<sup>6</sup>  
 hyat<sup>7</sup> mā<sup>8</sup> dregv<sup>9</sup> didarešatā<sup>10</sup> aēnaṇhē<sup>11</sup> p  
 anyēm<sup>12</sup> ōwahnāt<sup>13</sup> Āšras<sup>14</sup>-cā<sup>15</sup> Manañhas<sup>16</sup>-cā<sup>17</sup>,  
 hyaocānā<sup>18</sup> ašēm<sup>20</sup> ōraoštā<sup>21</sup> Ahurā<sup>22</sup> p  
 mōi<sup>24</sup> dēstvām<sup>25</sup> daēnayāi<sup>26</sup> frāvaocā<sup>27</sup>.

kē<sup>1</sup> verešrem<sup>2</sup>-jā<sup>3</sup> ōwā<sup>4</sup> pōi<sup>5</sup> sēnghā<sup>6</sup> yōi<sup>7</sup> hentī<sup>8</sup> p,  
 oīrē<sup>9</sup> mōi<sup>10</sup> dām<sup>11</sup> ahūm<sup>12</sup>-biš<sup>13</sup>-ratūm<sup>14</sup>† oīdī<sup>15</sup>;  
 at<sup>16</sup> hōi<sup>17</sup> Vohū<sup>18</sup> Serošō<sup>19</sup> jaṇtū<sup>20</sup> Manañhā<sup>21</sup>,  
 Mazdā<sup>22</sup>, ahmāi<sup>23</sup> yahnāi<sup>24</sup> vašī<sup>25</sup> kahmāi-oi<sup>26</sup>†

2. (21) pāta<sup>1</sup>-nō<sup>2</sup> tbišyanta<sup>3</sup> pairi<sup>4</sup> Mazdās<sup>5</sup>-ca<sup>6</sup> Ārmaite<sup>7</sup>-ca<sup>8</sup> spēntas<sup>9</sup>-  
 ca<sup>10</sup>. nase<sup>11</sup> daēvi<sup>12</sup> druχs<sup>13</sup>, nase<sup>14</sup> daēvō<sup>15</sup>, cīrē<sup>16</sup>, nase<sup>17</sup> daēvō<sup>18</sup>,  
 frakarste<sup>19</sup>, nase<sup>20</sup> daēvo<sup>21</sup>-fradāite<sup>22</sup> ‡: \* apa<sup>23</sup> druχē<sup>24</sup> nase<sup>25</sup>, apa<sup>26</sup>  
 druχē<sup>27</sup> dvāra<sup>28</sup>, apa<sup>29</sup> druχē<sup>30</sup> vinase<sup>31</sup>, apāχēre<sup>32</sup> apa<sup>33</sup>-nasyehe<sup>34</sup>;  
 mā<sup>35</sup> merēncainī<sup>36</sup>|| gaēō<sup>37</sup> astvaitī<sup>38</sup>, ašahe<sup>39</sup>.

3. † nemasī-cā<sup>2</sup> yā<sup>3</sup> Ārmaiteš<sup>4</sup> īšā<sup>5</sup>-cā<sup>6</sup>.

\* The first five lines of this verse (20) are from Yas XLVI 7, the last four from Yas XLIV 16. (See XVI) † Geld has ašēmōi, ratūm; Kan reads ašēmōi (Kh A b M, p 5) ‡ Geld, reads \*M. † mēncainī, Geld. † From Yas XLIX 10 This line is not found in the Ven.

## VI.

### Kōm-nā Mazdā—Vendidād VIII. 20-21.

1. (20) What<sup>1</sup> man<sup>2</sup>, O Mazdā<sup>3</sup>, shall grant<sup>4</sup> protection<sup>5</sup> unto such-as-me<sup>6</sup> (a weak mortal) when<sup>7</sup> the infidel<sup>9</sup> makes-himself-ready<sup>10</sup> against-me<sup>8</sup> to overpower<sup>11</sup> (me)? (Who can it be) other<sup>12</sup> than-Thy<sup>13</sup> Fire<sup>14</sup> and<sup>15</sup> (Thy) Mind<sup>16</sup>\*, through whose<sup>18</sup> activities<sup>19</sup> (Thy) Law-of-Righteousness<sup>20</sup> is-fulfilled<sup>21</sup> O Ahura<sup>22</sup>? This<sup>23</sup> knowledge<sup>25</sup> declare-clearly<sup>27</sup> unto me<sup>26</sup> (helping me to spread) the Faith.<sup>28</sup>

Who<sup>1</sup> (shall be) the smiter<sup>3</sup>-of-foes<sup>2</sup> by-the-help-of-Thy<sup>4</sup> Words<sup>6</sup>† which<sup>7</sup> are<sup>8</sup> a shield<sup>5</sup>? Clearly<sup>9</sup> unto me<sup>10</sup> a wise<sup>11</sup> soul<sup>12</sup>-healing<sup>13</sup>-leader<sup>14</sup> do Thou reveal<sup>15</sup>: then<sup>16</sup>, unto him<sup>17</sup> let Sraoša<sup>19</sup> approach<sup>20</sup> with Good<sup>18</sup>. Mind<sup>21</sup>; unto him<sup>23</sup>, O Mazda<sup>22</sup>, whosoever<sup>25</sup>|| (he be), whom<sup>24</sup>|| Thou dost love<sup>26</sup>.

2. (21) Protect<sup>1</sup> us<sup>2</sup> all-around<sup>4</sup> from (our) foes<sup>3</sup>, (O Ye) both<sup>6</sup>‡ Mazdā<sup>5</sup> and<sup>8</sup> holy<sup>9</sup> Armaiti<sup>7</sup> as well<sup>10</sup>. Perish<sup>11</sup>, (thou), devilish<sup>12</sup> Druj<sup>13</sup>; perish<sup>14</sup> (thou) devil's<sup>15</sup>-spawn<sup>16</sup>; perish<sup>17</sup> (thou), devil<sup>18</sup>-fashioned<sup>19</sup>; perish<sup>20</sup> (thou), follower-of-devil's<sup>21</sup>-laws<sup>22</sup>: utterly<sup>23</sup> perish<sup>25</sup>, O Druj<sup>24</sup>; utterly<sup>26</sup> disappear<sup>28</sup>\*\*, O Druj<sup>27</sup>; utterly<sup>29</sup> (and) entirely-perish<sup>31</sup>, O Druj<sup>30</sup>: in-the-North<sup>32</sup> vanish<sup>34</sup> (thou) utterly<sup>33</sup>: mayest thou not<sup>35</sup> destroy<sup>36</sup> the corporeal<sup>38</sup> creation<sup>37</sup> of the Divine-Law<sup>39</sup>.††

3. And<sup>2</sup> salutations<sup>1</sup> (unto Ye both)—namely<sup>3</sup>,‡‡ Holy-Reverence<sup>4</sup> and<sup>6</sup> Holy-Zeal<sup>5</sup>.

\* i.e. Vohumanō. ed<sup>1</sup> is omitted here in translating. † Aša. ‡ Orig. sg. || Orig. det., doubtless by case-attraction. ¶ Lit., "and". \*\* Lit., "run away"; I have tried to bring out the force of the ops repeated so often in the original by repeating the word *utterly* in English instead. †† Aša. ‡‡ Lit. "which".

## NOTES.

Kanga: Khordeh Avesta bā Maenī (5th ed.), pp. 5-7.

Mills: S.B.E., XXXI, p. 138 (verse 1, lines 1-5); pp. 118-19 (verse 1, lines 6-9); and p. 167 (verse 3).

Darmesteter: S.B.E., IV, p. 101.

Haug: Essays on the Religion of the Parsis; p. 164; p. 160; for the two parts of verse 1.

Moulton: Early Zoroastrianism, pp. 373-74, p. 369 and p. 382 (divided as with Mills).

Bartholomae: Die Gatha's des Avesta, p. 77, p. 63 and p. 96 (as with Mills).

Besides these I have made use of an unpublished translation of the Gāthas by Mr. Khodabakhsh Edalji Punegar, M.A.; I have to record here my grateful thanks to the learned author for allowing me the use of his typewritten ms. and for permission to quote from it.

There is also a very suggestive article on this hymn in the Gujarātī monthly *Oherāg* for July and Aug. 1915 (Vol. XVI, pp. 368ff., and pp. 428ff.). Certain allowances have however to be there made on account of the writer's peculiar view-point.

This hymn—*Kəm-nā Mazdā*—so called because of its opening words occurs almost complete (all except the single line of verse 3) in the eighth chapter of the Vendidad. And, it is except perhaps the three famous hymns, *Ahuna-Vairya*, *Aḥm Vohu* and *Yēḡhe hātīm*,\* the most often repeated of the Avestan hymns. It is repeated by every Zoroastrian while untying the girdle, and it is an integral part of the *Sraoša Bāz* which forms the prelude to all ceremonies. It is given in Ven. VIII, where funeral ceremonies are described. It is enjoined there (14-19) that if a dead body has been carried over a highway, no person may pass along the same road before it is purified again. And this could be done among other things by repeating the *Ahuna Vairya* and the *Kəm-nā-Mazdā*. As a matter of fact, this last alternative is always followed now. Some distance behind the bier and heading the procession of mourners are two priests repeating these sacred mantras.

This hymn is made up of four parts put together for the purpose of the funeral ceremony and though of various linguistic strata they are well chosen and there is little feeling of patch-work about it, especially when we remember the original purpose for which this hymn was made up.

The first portion consists of lines 1-5 of verse 1. This is from Gāθ. Spen (Yas. XLVI. 7). It there constitutes the appeal of Zaraθuštra to

\* See VII. a, b and c.



simply “me” and adds (ftn. 4) that *ṣmāvato*, *θwōvōs* and *mavaiis* may be trans. simply as “of you”, “thou” and “to me”. Barth. (Wb. 1141) says, “one like me” (i.e. a mere mortal).

*pāyūm*—Kan. and Pun. trans. “protection”; the rest say “protector”.\*

*dadāt*—3 1 sub. pres. par. See Jack., A.G., § 543. ✓

*hyat*—when; Nair. says यतः, Barth. (Wb. 1253) says it is an adv. denoting time. The *h* has no etymological value and two mss. even read *yyat*.†

*dragrā*—1/1 of °*vanṭ*. This seems to be the Gāṭh. form of *drvanṭ*. Nair. says दुर्गतिः (बलात्) which is explained further as दांभिकः बलात्.‡

*dīlarāṣṭatā*—3 1 impf. atm. inten. of √*darāṣ* (दृश्) to dare, to threaten.‡ But in the trans. Kan. seems to take it from √*daras* (दृश्) to see, for he trans. “glares at me” (कोटा बलवारे) Mills also suggests, “has set his eye on me for vengeance”, although he trans. “that wicked one still held me for his hate”. Barth. (Wb. 690) takes it as desid. of √*dar* (दृ) to hold used with a dat. inf. and trans. “makes himself ready to overcome me”. Note the reflexive sense of atm. Haug says “endeavour to hurt me”; Dar. trans., “while the hate of the wicked encompasses me”.

*añgaṣṭatā*—Dat. inf. (Barth., Wb. 21) used with acc. (*mā*) and sometimes with the gen. For injuring, for overpowering; एनवे

*θwahnāt*—5 1. Barth. takes it as an adj. “belonging to Thee”, “Thine”; Nair. says त्वत्, Kan. and Mills say “other than Thee”; others take like Barth., Mlt. adds “‘They Thought’ is the same as ‘Good’ or ‘Best Thought’”.

*Ātras-cā*—Barth. regards this as the ancient abl. form found often in G.A. (see Jack., A. G., § 222). This is the Divine Fire within the man, which helps him in his moments of trouble. Kan. takes this as 6/1 and trans. the line thus “who else, but Thee (would be the protector) of (our) Fire (i.e. our hearth and home) and of (our) mind”. Nair. says: अन्तरात्मनोऽग्निं अक्षयम्\*\* (अक्षयम् अग्निं विदुः एतां कुर्वन्) Dar. (p. 101, ftm. 2) thinks that the fire refers to the ordeal by fire.

*Manaphas-cā* of course refers to *Yohu-manā*, the first of the Holy Immortals.

*yayd*—6/2: i.e. of the Fire and of the (Good-) mind.

*dyaoṭandāis*—3/3. Kan. trans. “through the actions of which two” and explains (Kh. A. b. M., p. 5., ftm.) that these are “acts which lead to family happiness and to peace of mind”. Haug. trans., “through whose

\* EV. has वयम् mostly in this sense, Grass., Wb. 806. † Geld. notes this v.l., see also Barth., Wb. 1847. ‡ Kan., Diet., p. 56. § S.B.E., XXXI, p. 136, ftm. 5. ¶ E.Z., p. 374, ftm. 1.

\*\* अक्षयम् is Pahanan, see Nair's trans. of *Yohā dāu Vairya*, Sol. VIIc.

operation." "By deeds performed in which (i.e. Ātar and Vohumanō)" Mills.

*aṣm*—1/1 n.

*braoštā*—3/1 sub. aor. atm.  $\sqrt{bru}$ , to ripen, to come to fruition (Barth., Wb. 801). Kan. trans. "increases". Mills says, "Thy righteous rule is saved and nurtured". Haug says, "Thou hast created rightful existence." Dar. says, "Through whose work I keep on the world of righteousness", translating literally Nair's Skt. rendering वेणी कर्मभिः पुण्यं पादयामि कामिनि (विश्वं कार्यं पुण्यं करोमि).

*mōi*—4/1. मे (मह्यम्).

*dāstvām*—2/1f. Teaching (Barth., Wb. 745). Kan. trans. "knowledge" (ज्ञानं) and explains (Kh. A. b. M., p. 5, ftn.) that this means the knowledge that God is the only protector and refuge. Mod. Pers. دستور (*dastur*, older *dastavar*) means bearer of knowledge, hence a teacher of religion. In P. Guj. the word दस्तर is used to indicate the highest order of priest. From  $\sqrt{dāh}$  to teach. Cf. Grk. δίδασ (from \**dāw*, to learn). The word *dahma* is cognate (see Yas. XXVI. 9) and probably also *dām* (line 7 of this verse). Other scholars have taken the word differently. Mills trans., "that spiritual power (vouchsafing) me".\* He also adds (S.B.E., XXXI, p. 138, ftn. 6): "One might be tempted to read *taṭ mōi dās tvam* etc.; 'That granting (*dās*) me do Thou speak forth for the Faith'". Dar. trans. this line: "Reveal to me Thy Religion as Thy Rule" (i.e., he explains, "one must take religion as one's rule"). Haug has, "Toll me the power necessary for upholding that religion". Pun. says, "that direction for the religion". Nair. renders the word by चादेव.

*daēnayāi*—4/1. For religion (Kan.). Barth. and Mlt.† take it in the sense of *daēnā* the second principle in the constitution of man†; and Mlt. trans. "for my very Self". Mills takes (rather needlessly) the last two words as an independent clause and trans. "for the (holy) Faith (its truths) declare". The writer in the *Cherūg* trans. "for (the spreading of) the Faith"||.

*frāvaočā*—2/1 imp. aor.  $\sqrt{vac}$  + *frā*, to instruct.

*kē*—1/1. Who. This is a G.A. form (Kan., A.G., § 228). Nair. takes it as 1/3, कै.

*vorəθram-jā*—1/1. Smiter of the foe (Kan.); who smites with victory (Mills); Pun. says, "Fiend-smiter"; Nair. has कै विजयितया वन्तारः.

*pōi*—This word occurs only here and in Yas. XLIV. 18. Barth. (Wb. 898) takes it as inf. from  $\sqrt{pā}$ , to protect. Kan. (Dict., p. 334) takes it as 1/1 and trans. "protecting". Mills takes it as "in the protection of".

\* He takes the last two words of this line as a separate clause. † Mlt. practically retranslates Barth. into English with a few occasional changes. ‡ See above, Yas. XXVI. 4. || Vol. XVI, p. 377 (July 1915).



*āyāhā*—Teaching;  $\sqrt{āh}$  (अह्) to teach. Nair. says तव एवम् शिक्षायाः । (किस है शिक्षा ते दोम्मा\* पापकर्मियो निवृत्ति एवां च वृद्धे के कुर्वन्ति)। Barth. takes it as 3/1 and trans. the line: "Who is he, who victorious would protect by thy doctrine all that are". Mills trans.: "Who smites with victory in the protection (of all) that are". Dar. says: "Who is the victorious who will protect Thy teaching", which leaves off *yōi hēnti* which Pun. renders, "that are extant"†. Haug's rendering is quite unintelligible; he has for the two lines *kā . . . cīdī* the following (p. 160): "Who killed the hostile demons of different shapes, to enable me to become acquainted with the rules established for the course of the two lives (physical and spiritual)?" Kan. says: "Who (shall be) the smiter of the enemy by the help of Thy Words, which are protecting."

*cīdrā*—Kan. and Mills take it adv., चिदम् clearly; Nair. says प्रकटतया Barth. (Wb. 586) takes it as 3/1 and trans. "by a vision". But in this unusual sense this is the only example quoted by Barth.

*dām* (see *dāstvām* above)—2/1 adj. Wise (Kan.); having power (Mills). Cf. the name *Dā-Jāmāspa*. Barth. (Wb. 745) takes this as an inj. from  $\sqrt{dā}$  (दा) to set up, to fix. But this is the only instance quoted.

*ahūm-biś-ratūm*—This is the reading favoured by Barth. (Wb. 285). Geld. reads *ahūmbiś ratūm*; but he says that only one MS. reads thus. Among the v.l. noted by Geld. one reads *ahū-biś* and all the rest read *ahūm-biś*. Kan. reads in this hymn (Kh. A. b. M., p. 5.) *ahūbiś*, but in G. b. M. (p. 126) he reads *ahūmbiś*. The word *ahūmbiś* occurs in three places only—all in the *Gāθ*: *Gāθ. Ahu.*, XXXI. 19†; *Gāθ. Ust.*, XLIV. 2|| and XLIV. 16||. In all the three places Nair. says मुननदवेसिच. Kan. also gives the same sense to the word in all three places, taking it as 3/3 of *ayhu* (*ahu*—अहु) life or world.¶ But in the trans. he says, "for both the worlds (du.)".\*\* Mills says, "for the worlds (plu.)" (Yas. XXXI. 19), "for both the worlds" (Yas. XLIV. 2) and "for both lives" Yas. XLIV. 16). Haug in this passage says, "both the lives"; Dar. also trans. similarly. Barth. (loc. cit.) takes it as a comp. of *ahu* (life) +  $\sqrt{biś}$  (भिष्) to heal, and trans. "healer of life". Barth. also proposes to read *ratūm* joined on to this making a sort of comp. The opposite is *ahum-mərəncō* (Yas. IX. 31.). The opposite idea is also found in the phrase *bānayan ahūm* (Yas. XXX. 16).††

*cīdī*—2/1 imp. pres. par. Kan. trans. "reveal" ( $\sqrt{cī}$ ). Dar. says: "make it clear that I am the guide of both the worlds". Barth. trans.: "By vision assure me how to set up the judge that heals the world". And Mlt. adds (E.Z., p. 369, ftn.): "This seems to be Z. himself—he is praying for a vision that may openly confirm his designation as a prophet". I am, however, inclined to think that the *Ratu* meant here is *Sraoša*.

\* *daṣṇa*, faith.

† For the rest he agrees with Dar.

‡ Sol. XXXIV, Part 2.

§ Sol. XVI,

¶ Dick., p. 18; also A.G., † 189 (p. 86).

\*\* i.e. to gain merit here and hereafter.

†† Sol. XXXIV.

*hōi*—4/1 (Gaθ.). An enclitic form of the 3rd pers. pron. sometimes used reflexively (Jack., A.G., § 395 and § 416). It refers, when reflexive, to the subject of the same sentence in which it is found (Reich. § 598). Here however it may be taken as an ordinary pron., 3rd pers., referring to *yahmāi* in the next line. See also Kan., A.G., § 212.

*Voḥū* . . . *Manayhā*—3/1 in the sense of “accompanied by”.

*Sraoṣō*—The G.A. form of *Sraoṣa*. Dar. remarks (S.B.E., IV, p. 101, fn. 4); “This stanza with in the original Cāθās refers to the human incarnation of *Sraoṣa*,\* the victorious protector of the Prophet and his religion, is applied here to *Sraoṣa* as a protector of the soul in its passage from this world to the other”.

*vaṣi*—2/1 pers. par. √*vaś* to wish, to love (Kan.) To whom thou thus desired (Barth., Wb. 1382). Whomsoever thou pleasest (Dar.).

2. This portion is omitted in Nair’s version of the *Sraoṣa Bāz*.

*pāta* . . . *pāiri*—Completely protect, lit., protect all round. Cf. पारि + पा in Ved.†

*ḡbiṣyantat*—5/1 pres. pt.

*nase*—2/1 imp. pres. par. √*nas* (नश्) to perish. The root is of the 4th class (दिवादि) and hence the form was orig. \**nasya* written as *nase* (Barth., Wb. 1055-6).

*daēvō-frakarīte*—From √*kareṣ* (करि) + *frā*, to sow‡. More probably it is from √*karat* (कर) + *frā* (cf. *fraca karēntat*, Yas. IX. 8.). Seed of the Demon (Kan.); creation of the fiend (Dar.).

*daēvō-fradāiite* (ān.)—Follower of the *daēva* law or ritual. World of fiend (Dar.). Barth. regards this as practically synonymous with the previous word (Wb. 672.). *dāta* means “law”, cf. *dātō-rāzō* above, Yas. IX. 10 and the name *Vidaēvadāta*, which means lit. the laws against the *daēvas*.

*apa* . . . *nase*—Perish utterly.

*dvāra*—√*dvar* to run. (a *daēva*-word).

*apāxōdre*—7/1 (construed with *naēme*, direction, understood). North. Kan. gives the derivation as from *apa* and *aḡtar* (star) (Pers. اختر *akhtar*, star), i.e., as he explains, away from the stars of the Zodiac (the path of the sun)||. Barth. (Wb. 79-80) regards this as wrong and suggests that the real meaning is “backward”. The word *frata* means South as well as front. The North is regarded as the region of evil and the South is the region of the Holy Spirits—exactly the reverse of the Hindu ideas.¶ Probably the reason is what has been suggested by an anonymous writer,\*\* that

\* Yas. XXVI. 5, (Scl. III above) note on *Karōi*, *Vidēspaka*. † Grass., Wb. 796. ‡ Kan., Dict., p. 345 and p. 130. || Dict., p. 35. ¶ But *Hara-karēntat* is in the North. \*\* Cheraḡ, Vol. XVI, p. 439 (Aug. 1915).

during the day the Zoroastrians turn their faces to the Sun while praying and hence naturally the North would be left out and thus would acquire a sinister reputation. Very likely this is partially true but the original cause of this reversal of ideas is the same as has led to the significations of the words *Ahura* (अहुर) and *Daēva* (देव) to be reversed. It may be noted in passing that the dead body is never laid out with the head to the north.

*nasyehet*—2/1 pres. atm. used as sub. (Kan., Diet., p. 288).

*mərəncainiš* (v.l. *māmərən*°, Geld.)—Barth. (Wb. 1145) takes it as 3/1 (?) impf. par.  $\sqrt{\text{marək}}$  (*mahrk*) to destroy (the root is of the seventh class, *वहृदि*), cf. *mahrkāi* (Yas. IX. 8), and *ahūm-mərəncō* (Yas. IX. 31). Kan. takes it as an adj. 1/3 f., and trans. "fit to be destroyed", construing with *būyāt* (बुयात्) understood. Jack. (A. G., § 565, note) says, "peculiar js 2,1 impf. par. *mərəncainiš* weak nasalised root with added *an* (५१)". The *i* is as in *ब्रह्मनि*, *वासी*, etc. The form is an augmentless impf. with a sub. force. (Jack., A.G., § 445 (2), Whit. § 563). About the so-called root *mərən* Jack. (A. G., § 563) says that it has "practically become stereotyped as a root according to the *a*-conjugation\* by transfer, hence the thematic forms". Barth. (loc. cit.) also states that it is a word used in the sense of destroying or killing one of the *ahura*-creation. He cites only one case (Ven. XIX. 6† where Z. is asked by *Apō-Mainyuš* not to destroy the evil-creation) where it is not used in the *ahura*-sense.

3. *Ārmaitiš*—See above, Yas. LX. 5.

*Izā-cā*—Religious zeal (Barth., Wb. 378); from  $\sqrt{\text{āz}}$  (अज्). In Yas. LI. 1‡ Geld. takes it as "sweetened milk". Kan. trans. "prosperity"; takes Nair. (in Yas. XLIX. 10) says *इति*: This line is taken (out of its context) from Yas. XLIX, 10, and is without a verb. Hence Kan. takes *nəmas-cā* to mean "salutations be unto" (Kh. A. b. M., p. 7) here, though in the orig. context (G. b. M., p. 188) he trans. the line, "prayer from which come Reverence and Prosperity". Nair. says: नमो या खंदारमदा॥ नवतरा (किञ्च या चंपूरेनामसा इच्छी नवतरा तस्यै नमः) ॥ The orig. passage may be quoted here in order to fully appreciate the value of this line:

*tae-ca*¶ *Mazdā θwahr̥mī ādām nīpāṇhē*

*manō vohū urunas-cā aṣṣunām,*

*nəmas-cā yā Ārmaitiš Izā-cā.*

This may be rendered :

"And these, O Mazda, shall I offer into Thy safe-keeping, good mind, and the souls of the holy and (their) prayers, also\*\* (their) piety and (their) zeal.

\* The *वहृदि*-class.

† Bel. XIV. Probably this *ahura* word is used out of regard to Z who is the person addressed. Or more probably the Devil being the speaker would use the best word for his own creatures. ‡ Bel. XXXVI, Part 2. § Spenta Armaiti. ¶ So Kan., Geld. has *taḥ-cā*.

\*\* Lit. "(that) which (is)", *yā*.

On the whole it is better to take this line independently as *Kan.* has done. *Armaiti* is invoked here because she is the chosen one of the Zoroastrian (see Yas. LX, 5, Sel. V). And when after the dead body has been put inside the Tower of Silence and the bearers have come out the whole assembly of mourners assembled chant aloud three times this line.—thus leaving as it were the dead to the care of their chosen guardian angel *Armaiti*.



## VII.

## VII.

### The Three Prayers—Yaθā, Aṣem and Yeǵhē hātām.

#### (a) Yaθā ahū vairyō\*

yaθā<sup>1</sup> ahū<sup>2</sup> vairyō<sup>3</sup> aθā<sup>4</sup> ratuš<sup>5</sup> aṣāt<sup>6</sup>-ciṭ<sup>7</sup> hacā<sup>8</sup>,  
 Vanhēuš<sup>9</sup> dazdā<sup>10</sup> Mananō<sup>11</sup> šyaoθananām<sup>12</sup> anhēuš<sup>13</sup> Mazdāi<sup>14</sup>  
 xšaθrem-cā<sup>15</sup> Ahurāi<sup>16</sup> ā<sup>17</sup> yim<sup>18</sup> drigubyō<sup>19</sup> dadaṭ<sup>20</sup> †āstārem<sup>21</sup>.

#### (b) Aṣem vohū†

aṣem<sup>1</sup> vohū<sup>2</sup> vahištem<sup>3</sup> asti<sup>4</sup>, uštā<sup>5</sup> asti<sup>6</sup>,  
 uštā<sup>7</sup> ahmāi<sup>8</sup> hyaṭ<sup>9</sup> aṣāi<sup>10</sup> vahištāi<sup>11</sup> aṣem<sup>12</sup>,†.

#### (c) Yeǵhē hātām‡.

yeǵhē<sup>1</sup> hātām<sup>2</sup> āaṭ<sup>3</sup> yesnē<sup>4</sup> paiti<sup>5</sup> vanhō<sup>6</sup>  
 Mazdā<sup>7</sup> Ahurō<sup>8</sup> vaθōā<sup>9</sup> aṣ-āṭ<sup>10</sup> hacā<sup>11</sup>,  
 yānhām<sup>12</sup>-cā<sup>13</sup>, tās<sup>14</sup>-cā<sup>15</sup>, tās<sup>16</sup>-ca<sup>17</sup>, yazamaide<sup>18</sup>.

XXVII.

\* Also found in Yas. ~~XXVI~~. 13. † Also found in Yas. XXVII. 14. ‡ Also found in Yas. IV. 26. See Yas. LVII. 4 for full notes and explanation.

## VII.

### . The Three Prayers—*Yaθā*, *Aṣem* and *Yeṣnē hātām*.

#### (a) *Yaθā ahu vairyo*.

Just as<sup>1</sup> a Ruler<sup>2</sup> (is) all-powerful<sup>3</sup> (among men) so<sup>4</sup> (too is) the Spi-  
ritual-Teacher<sup>5</sup> even<sup>7</sup> by-reason-of<sup>8</sup> (his) Righteousness<sup>6</sup>; the gifts<sup>10</sup> of Good<sup>9</sup>  
Mind<sup>11</sup> (are) for\* (those) working<sup>12</sup> for the Lord<sup>14</sup> of Life<sup>13</sup>; and the-  
strength<sup>15</sup> of Ahura<sup>16</sup> (is given) unto<sup>17</sup> (him) who<sup>13</sup> unto (his) poor<sup>19</sup> (brothers)  
giveth<sup>20</sup> help<sup>21</sup>.

#### (b) *Aṣem voñu*.

Aṣa<sup>1</sup> is<sup>4</sup> the highest<sup>3</sup> good<sup>2</sup>, (it alone) is<sup>5</sup> (true) happiness<sup>6</sup>; happi-  
ness<sup>7</sup> (is) for him<sup>8</sup> (alone) who<sup>9</sup> (is) righteous<sup>12</sup> for (the sake of) the highest<sup>11</sup>  
Aṣa<sup>10</sup>.

#### (c) *Yeṣnē hātām*.

(That man) among† those-that-are<sup>2</sup>, of whom<sup>1</sup> Mazda<sup>7</sup> Ahura<sup>8</sup> through<sup>11</sup>  
(his) Righteousness<sup>10</sup> knoweth<sup>9</sup> (that he) verily<sup>3</sup> (is) better<sup>6</sup> as-regards<sup>5</sup> acts-  
of-worship<sup>4</sup>—(and those women) too<sup>13</sup> of whom<sup>12</sup> (Mazda Ahura knoweth  
likewise)—(all such), both<sup>15</sup>‡ men<sup>10</sup> and women<sup>16</sup>, (do) we revere<sup>18</sup>.

<sup>1</sup> Lit. "of" (gen.).

† Lit. "of" (gen.).

‡ Lit. "and".



## NOTES.

These three prayers are the most famous of the ancient verses of Iran. They are regarded by all tradition to be specially holy and efficacious and they have had the unique distinction of having an Avesta commentary for each. These latter are Yas. XIX, XX and XXI which together make up what is called the *Bayān Yašt*.<sup>\*</sup> All the three pieces are of a great antiquity though linguistically the *Yaθā* (or *Ahuna Vairya*) is probably the oldest—being practically equal to the oldest *Gāθās*.<sup>†</sup> The meaning of these verses has not been properly settled, each scholar takes it in his own way. The words are quite easy but the construction is exceedingly obscure and involved.

#### VII. a. *Yaθā ahū vairyō*.

The *Yaθā ahū vairyō* is regarded as the most ancient and also the most sacred of the three. Kan. (Kh. A. b. M., p. 2, ftn.) regards this as pre-Zarathustra in age. Yas. XIX is a commentary on the *Yaθā* and throughout the Av. we have praises of this prayer. Ven. XIX. 2.† mentions that Z. used this *mantra* to fight the evil demons. Yas. IX (14–15) also mentions Z. using this *mantra* for a similar purpose. The *Sraoša Yašt Hādoxt* (Yt. XI. 3) says: *Ahunō-Vairyō vacām varəθrajjāstemō* (*Ahuna Vairya* is the most victorious among the Words). *Sraoša* uses this *mantra* as his victorious weapon (Yas. LVII. 22). The *Hād.* (Yt. XXI 4) says: "The pronouncing of that formula the *Ahuna Vairya* increases strength and victory in one's soul and piety"||. The Parsis have got such a traditional faith in its efficacy that in times of difficulty and trouble they always exclaim *યાથા તારી મદદ* (*Yaθā, thy help!*). There is the traditional saying that if this *mantra* is chanted in the proper metre with the proper intonation, and with a full understanding of the sense, the "merit" resulting is equal to the recitation of the whole Avesta. Even the most illiterate Zoroastrians who do not know any other prayers are expected to know the *Yaθā*.

Like the other two, the construction of this prayer is very obscure and there have been practically as many translations of this as there have been translators. I venture to give my own version for what it is worth. The prayer being the most sacred should in my opinion be translated so as to embody some fundamental truths of life. The religion of Z. is a religion of the *Karma-mārga*, which teaches us to reach the goal of life through action, and I have tried in my translation to indicate that the *Ahuna-Vairya* gives us the essentials of a life lived for the good of humanity and of service to mankind.¶ The *mantra* consists of 21 words (corresponding to the 21 *Nasks* of the original Avesta texts\*\*) which are arranged in three lines of the same measure as the *Gāθ.* Ahu.†† The first line lays down the general

<sup>\*</sup> See below Sel. VIII.    <sup>†</sup> The name *Ahunaeviti* is given to the first *Gāθa* because it is in the metre of the *Ahuna Vairya*.    <sup>‡</sup> Sel. XIV.    <sup>¶</sup> Dar., S.B.E., XXIII., p. 311.    <sup>¶¶</sup> The whole idea is elaborated by me in a Gujarāṭī article in the *Cherry*, Vol. XX (1919), pp. 616 ff. Here of course I can give the mere outlines.    <sup>\*\*</sup> See Introduction.    <sup>††</sup> Each line of 7+9 (sometimes 8) syllables.

proposition which is true for all religions that the Spiritual Teacher (*Ratu*) is all-powerful just as any earthly Prince (*Ahu*) may well be in the material world. The reason for the power of the *Ratu* is his *Aša*. This *Aša* (अश्व in Veda) represents the Divine Will in manifestation, the Law of God, which is the Law of Purity or Righteousness (in the sense in which Jesus spoke of it). There is no one word (except the word अश्व as understood in the Veda\*) which would exactly give the same idea. The Skt. अश्व comes very near it in connotation but even that is not exact. This *Aša* is what Tennyson speaks of as

“One God, one law, one element,

“And one far-off divine event,

“To which the whole moves” (*In Memoriam*).

\*After making this statement the second line tells us that the gifts of Good Mind are for those who are working for the Lord. That is, those who try to help God's work in the world by doing good deeds and helping the cause of human progress, they shall have their understanding strengthened so as to grasp better and better the higher truths of the spiritual life (the gifts of *Vohu-Manō*). Thus they would be able to progress and would have better powers wherewith to serve the Lord.

And the third line says that besides the “gifts of Good-mind” the “Strength of the Lord” too shall come to such people who give help unto their poor brothers. Poverty here is to be understood not merely as poverty of worldly goods but as poverty of moral and spiritual things as well. The duty of the Mazda worshipper is to give what he has got from the Lord unto those that possess less of those gifts. Wisdom and strength are given unto him that he may serve those of his brothers who are lower than himself in any respect and thus help them onwards in their progress. And the more a man serves the Lord by serving the least of His creatures, the greater the measure in which he receives of the “Strength of the Lord”.

Such, to my mind, is the meaning of the holiest Zoroastrian prayer. It contains the essence of the teaching of our faith—service of humanity. Hence it is that in every ceremony we are required to repeat this *mantra* several times. And this *mantra* is the last earthly sound that a Zoroastrian should hear on earth for it is always repeated in the ear of the dying person by the nearest relative.† This *mantra* to the Zoroastrian is the key to happiness both here and hereafter, for it has been said: *Ahunam-Vairim tanūm† pāiti*, “Ahuna Vairya saves the man”.||

*Ahu . . . ratu*—For the distinction between these two see above Yas. LVII. 2: Kan. (Kh. A. b. M., p. 3, fn.) explains these as “the Lord who looks after worldly affairs” and “the Lord who looks after religious affairs”. In his trans. he renders *Ahu* by king and *ratu* by *Dasturān-Dastur*, i.e. the Supreme Priest.

\* See Grass, Wb. 286f.; cf. RV., VII, 65, 3; VIII. 12, 3; etc.

† Some use the *Ašm* coin for

this purpose. ‡ Lit. “the body”, *tanu* used in the sense of “self” as in Ved. and in Gāg.

|| *Brooks Bar.*

*dazdē* (द॒ऱ).—Kan. takes this as 1/3 of the p.pt. pass. n. of  $\sqrt{dā}$  (दा) to give and trans. “gifts”.\* This explanation seems quite correct. The Ved. form would be द॒त्ता. Jack., A.G. §§ 600 and 606 mentions the form *dazdē* which is 3/2 pft. atm.  $\sqrt{dā}$  (दा) to create. This form would be phonetically equal to द॒त्ते; the regular Skt. form is of course द॒धावे. Barth. (Wb. 702) takes this as 1/1 of an agent noun *dazdar* and trans. “he who offers”. Har. takes similarly.

*šyaōθananām*—8/3 pres. pt. atm. The “root” here seems to be *šyut* a variant of  $\sqrt{šyu}$ , यु, to strive. Generally the word *šyaōθana* is used for “work” or “action”; cf. Yas. IX. 31. and Kəm-nā Mazdā. The corresponding word श॒यन is found used participially in RV., X. 50. 4., यु॒वो नृ॒प्यो॒नो वि॒श्व॒सि॒क॒रि (In every combat casting down heroes upon the ground). Kan. in his trans. (Kh. A. b. M., p. 3) says “workers” ( काम करनार ).

*aphēuš*—8/1. The word here seems to denote all creation.

*Ahurāi*—4/1 used for 6/1. Cf. *staotā-cā Ahurāi yesnyā-cā Vaphēuš Managhō* (Praises of Ahura and worship of Good-Mind), Yas. XXX. 1.† See Reich. § 468.

*drigubyo*—4/3. Cf. Yas. LVII. 10.

*dadāem*—2/1—Kan. trans. “protector”. He translates the clause “Who makes himself protector of the poor”. The use of par. (*dadaē*) for the atm. (reflexive) sense would certainly be unusual for G.A. which is the language of this piece. Barth. (Wb. 1413) trans. “shepherd” (in the Biblical sense), or one who looks after the nurture and safety of the flock entrusted to his care. The word occurs only in one other place Yas. XXIX. 1.,† *nōi mōi vāstā xēmāt anyō*, which Barth. renders “there is no other shepherd for me than Thou”. I take *dadaē* from  $\sqrt{dā}$  (दा) to give|| and I propose to render in both passages the word *vāstar* by “help” or “succour”. Nair. says सहाय्यं पाकर्म च but in Yas. XXIX. 1. he trans. पाकयिता.

The various trans. may now be enumerated :

1. Nair : यथा क्षामिषः कामः (किञ्च यथा अङ्गमेज्जदाभिज्ञावः ) एवं आदेहः पुण्यात् वक्ष्याम्यक्षामिन् (किञ्च यत्किञ्चित् कार्ये प्रथं तस्य तथा आदेहः कर्तुं॥ यथा अङ्गमेज्जदक्ष\*\* रोचते नाम्ना किं विमिश्राम् पुण्यात्)††

उत्तमस्य दावे[क्षामि]नेवचः‡‡ कर्मेणां चंतर्भुवने अङ्गमेज्जदक्ष । (किञ्च वे पुण्यप्रसाद् उत्तमं भवः उत्तमं भवः इति उपपन्नः अमराख्यंनो ददाति वेक्षोवे [यत्कि] चंतकक्षिन् कर्मेवि क्षामिने च चत् अङ्गमेज्जदक्ष रोचते ) ॥

\* Dict., p. 248 and A.G. § 558. † Sel. XXXIV, Part 2. ‡ Sel. XV. || Kan. and Barth. take it from  $\sqrt{dā}$  (दा).

¶ Nair. uses this in the sense of क्षर्तव्यः or कर्तुम् पुण्यवे—Bharucha.

\*\* For दाव. †† “May perhaps mean ‘even though the meritorious deed may be howsoever unique, it is of no use unless ordained by Ahuramazda’”, Bharucha. ‡‡ दावि is पारितोषिक or दावन्.

राजं च अहमैजदात् तस्य (किं तेन अहमैजदः स्वामीः राजा इतो भवति) च दुर्बलानां-  
इदंति वासनाम् (किं दुर्बलानां सहाय्यं वासनं च करोति) ॥

2. Haug trans. (p. 141): "Just as a heavenly Lord is to be chosen so is an earthly master for the sake of righteousness (to be) the giver of good thoughts and of the actions of life towards Mazda, and the dominion is for the Lord (Ahura) whom he (Mazda) has given as a protector of the poor".

3. Sp. trans.: "As is the will of the Lord so (is he) the ruler out of purity. From Vohumanō (will one receive) gifts for the works (which one does) in the world for Mazda. And the kingdom (we give) to Ahura when we afford succour to the poor".\*

The rendering of the last line is an echo of the Paternoster, "Thy Kingdom come".

4. The Pah. version is: "As is the will of the living spirit, so should be the pastor, owing to whatsoever are the duties and good works of righteousness. Whose is the gift of good thought which among living spirits is the gift of Ahura Mazda. The sovereignty is for Ahura Mazda, who gives necessities to the poor".\*

5. Dar. (S.B.E., XXIII, p. 23.): "The will of the Lord is the law of holiness, the riches of Vohumanō shall be given to him who works in this world for Mazda and wields according to the will of Ahura the power he gave to him to relieve the poor".\*

6. Har.: "As there is a Supreme Lord, so there is a religious chief for the propagation of religion by means of purity. He is also the executor of good thoughts and of the works of the Mazdayasnian Law. The powerful kingdom belongs to Ahura, and he has made the spiritual chief the protector of the poor".\*

7. Kan.: "Just as a ruler of this world (a king) acts according to his will, so does the chief of spiritual matters (the High Priest) by means of righteousness act according to his own will. The reward of Vohumanō is for those working for the Lord of the world. He who constitutes himself the protector of the poor accepts the sovereign rule (as it were) for Ahura".

8. Khan Bahadur N. D. Khandalavala (late Judge, Poona) read a paper in 1885 at Bombay on "*Primitive Mazdayasnyan Teachings as contained in the Honvart and Ashem, the two celebrated Prayer-Stanzas of the Parsees*". In this paper he makes a very bold attempt at an original trans. of the *Ahura-Vairya* and he has quoted *in extenso* all the available trans. of this verse with his criticisms thereon. He tries to base his trans. on the opening verses of Yas. XIX. But his trans. is too startlingly original to be acceptable to scholars generally. Some of the words are given senses absolutely unique.† His trans. runs as follows:—

\* This is quoted by Khandalavala (see below), pp. 10f.

† The Pah. form of *Ahura-Vairya*.

‡ To my mind the chief value of the paper lies in the elucidation of the ancient teaching of Mazda-worship.

As<sup>1</sup> is the Will<sup>2</sup> (or Law) of the Eternal-Existence<sup>3</sup> so<sup>4</sup> (its) Energy<sup>5</sup> solely<sup>7</sup> through<sup>8</sup> the Harmony<sup>6</sup> (Aḥa) of the Perfect<sup>9</sup> Mind<sup>11</sup> (is) the producer<sup>10</sup> of the manifestations<sup>12</sup> of the universe<sup>13</sup> (and) (is) to<sup>17</sup> Ahura<sup>16</sup> Mazda<sup>14</sup> (the Living Wise One) the Power<sup>15</sup> which<sup>18</sup> gives<sup>20</sup> sustenance<sup>21</sup> to the revolving-systems<sup>19</sup>.

9. The latest translator is Barth. (Reich. and Mlt. merely repeat his version). Mlt. (E.Z., pp. 160f.) gives the rendering of Barth. in a free Eng. trans.\* "Even as he (Zaraḥuṣtra) is the Lord for us to choose, so is he the Judge according to the Right, he that bringeth the life-works of Good Thought unto Mazda and (so) the dominion unto Ahura even he whom they made shepherd for the poor". Mlt. calls this a "profoundly difficult text".

10. Mlt. also quotes Geld.'s version (E.Z., p. 161, ftn. 2):

"Even as he is the chosen Ruler so also is he (appointed) by Aḥa (himself) as Instructor of the World in the works of Good-Mind for Mazda. And the Kingdom belongs to Ahura, who for the needy has appointed a Shepherd".

Mlt. also calls the *Ahuna Vairya* "the great creed of Parsism, composed after Zaraḥuṣtra's day, but at so early a date that the key to its meaning seems to have been mostly lost".

11. The most startling of all is the versions of Bishop Meurin:† "Supplication to thee, O prince of Angels (Ahura, St. Michael), Rightful Ruler of men, Leader on sanctity's path. Thou that directs to God the good thoughts and actions of mankind, raising them up as a gift towards the Father on high. Yea, the dominion above and beneath is Ahura's (St. Michael's); the All-Wise made him victor renowned over the dragons of hell".

Evidently the *drigu* is the *dragons*!!

The trans. of Mills is quoted at the beginning of Yas. XIX. (Sel. VIII, Introductory remarks).

I venture to give my own version for what it is worth. As can be seen it is made up by taking bits from various versions; but I think I have made a continuous sense out of it which hangs well together. The passage is indeed very obscure and we cannot quite say what the true version may be. Each writer (including myself) reads into it his own preconceived notions as can be easily seen.

#### VII. b. Aḥem vohū.

This is among the most frequently used of the Avestan prayers. Geld. in *Grund.* (Vol. II, p. 27) thinks that it is prose, but in the Av. text (Vol.

\* The orig. of Barth. runs thus:—Wie der beste Oberherr, so der (beste) Richter ist er (nämlich Zaraḥuṣtra), gemäßen dem heiligen Recht, der des guten Sinnes Lebenswerke dem Mazda subringt, und (so) die Obergewalt dem Ahura, er (Zaraḥuṣtra), den sie den Armen als Hirten bestellt haben. (Quoted by Mlt. E.Z., p. 161, ftn. 2.) † Quoted by Khandalavala, op. cit., p. 16.

II, p. 35) he prints it as three lines of verse, the lines ending at the 4th, 8th and 12th words. Kan. prints it similarly as metrical. Though most frequently used in the ritual it is certainly not of the same sanctity as the *Yaṣā ahū vairyō* (VII. a). There is a very fine article on its inner significance in *Cherāg* (Vol. XVI, 1915, p. 632). There are frequent references to this prayer in the Av. itself by the name of *Aṣem* or *Aṣa-Vahišta*. \* (Barth., Wb 238-39). The second section of the *Bayān Yašt* (Yas. XX) is an ancient Av. commentary on this verse.\*

*Aṣa* is the keynote of all Zoroastrian teaching. It is the Law of Ahura, the plan of Ahura about the development and the progress of the Universe. For mankind, it means living the life in accordance with the Divine Law—for that is the only way in which the mortal may help the progress of the world. It implies a life led according to the laws of Truth and Purity—everything in fact which is implied by the word *अश्वे*. "Righteousness" is the word which is nearest in sense to *Aṣa*—"righteousness" in the sense in which Jesus has used it. The earlier writers, e.g. Haug, saw in this word only the outer ritual purity and sacrificial observances. But this sense came to attach to the word only in later ages when the spirit of *Aṣa* was lost and only the letter was left.

This verse has no word intrinsically difficult but every scholar practically has given a different rendering of it.

1. The Skt. of Nair. runs as follows:—

पुणं सच्चिं अश्विनरा (अश्विनरा) अशि। (सच्चिरेकैव पुण्यं उत्तमा। यतो वा वाचिन् शुभा सच्चिर्वाचते [वाचयते] वा सर्वापि पुण्यमथे अशि)।

श्रीभनमशि (किं तन्मन्त्रमेव श्रीभनमशि)। श्रीभनः (किं सः श्रीभनः सुंदरवर्षी) सो।

यः पुण्यं प्रचारयिता, (किं यः पुण्यं प्रवर्तमानं करोति) यतः परः पुण्यः (किं कथं च अत्युत्कृष्ट-पुण्यकारी) ॥ †

2. Mills (S.B.E., XXXI, p. 266):

"A blessing is Righteousness (called) the best; there is weal, there is weal to this man when the Right (helps) the Righteousness best (when the pious man serves it in truth)".

He adds in a ftn. (loc. cit.)—"When *Aṣa* is for *Aṣa Vahišta*".

3. Dar. (S.B.E., XXIII, p. 22):

"Holiness is the best of all good. Well it is for it, well is it for that holiness which is perfection of holiness".

4. Haug (p. 14 1, ftn. 2):

"Righteousness is the best good, a blessing it is; a blessing be to that which is righteousness towards *Aṣa Vahišta* (perfect righteousness)".

\* See. VIII 6; H&S, I (Yt. XII) also recites the praises of the *Aṣem*.

† Bharucha remarks:

"the Skt. trans. is correct as far as the Pahl. rendering goes. But the same cannot be said of it as regards the original Av."

He adds; “‘Righteousness’ here and elsewhere where it translates *aṣam* means ‘what is right or meritorious’ in a ritualistic or materialistic sense, and does not necessarily imply holiness any more than the Sanskrit *युष्मद्* does”. This view, characteristically of the Western scholar, is not accurate at all. The earlier sense is in fact more spiritual than the later use of the word. This is true not only of the word *aṣa* but others also.\*

5. Kan. trans. (Kh. A. b. M., p. 1):

“Righteousness is the best good† (and it) is happiness. Happiness is to him who is righteous for the sake of (i.e. in the matter of) the best righteousness”.

It may be noted that in Guj. we use the word *अशोः*† for the Av. *Aṣa*. There is no mistake about the sense because we have the inherited tradition of millenniums as regards this word.

6. Barth. translates‡ in a very ingenious manner and Reich. (A.R., pp. 173-4) and Mlt. (E.R.P., p. 116) merely retranslate him. Mlt. trans. thus:

“Right is the best good: it falls by desire, it falls by desire to our portion, even our right to that which is the best right”.

The word *uṣtā* is taken as an adv. to mean “according to our desire”. Curiously enough he takes *ahmāi* as 4/3 of *azem* (Reich. § 402) which is found but very rarely in G.A. (Jack., A.G., § 389; Kan., A.G., § 210, fn. 3).¶ It is however better to take *ahmāi* as 1/1 of the dem. pron. (*अहमे*) especially as we have a similar Gāθ. passage, *uṣtā ahmāi yahmāi uṣtā kahmāi-ciṭ* (Gaθ. Uṣt., Yas. XLIII. 1)\*\*. Barth. regards this as a play on the various senses of *aṣa*; *aṣa* “the best doing” and *aṣa* “the best reward” (Reich., loc. cit.). Mlt. explains (E.R.P., p. 116): “Primarily denoting abstract Right, the divine order, it (*Aṣa*) comes to mean (2) right-doing, action in accord with Right, and (3) a man’s rights as determined by that divine order . . . . He who lives rightly gets his rights in the end, and therefore

\* ‘because right is right to follow right  
 † Were wisdom in the scorn of consequence.’

This note by Mlt. is a remarkable instance of how some Western scholars read European ideas and even words into Eastern scriptures. The third sense of “right” given by Mlt. most assuredly cannot be read into *aṣa*. The temptation of word-play has been too strong for Dr. Moulton!

\* See, e.g., the word *aseshā* Yas. LX. 1. † Kan. uses the Pers. word *نعمت* (*n’emad*) which means a blessing or a good thing granted by God. ‡ Often spelt *अशोः*. ¶ Wb. 233: “*Äs* ist das beste Gut; nach Wunsch wird es, nach Wunsch uns zu teil das *Äs* für das beste *Äs*.” \*\* This corresponds to *अहमे* (4/3 of *अहम्*) in Veda, see Grass. Wb. 164. \*\* See last verse of Yas. XLIV, Sel. XVI.

7. One more trans., that of Sp., may be added though it is not literal for the last phrase. He says:

“Purity is the best good: happiness, happiness is to him, namely to the best pure in Purity.”

Khandalavala in his paper mentioned above quotes the following from Hād. I: “Whoever recites the Aṣem with believing enquiry in his mind, praises me who am Ahura Mazda; he praises the water, he praises the trees, he praises all good created by Mazda that is of rightful origin”.\*

Khandalavala adds:†

“The fourth name of Ahura Mazda in the Ahura Mazda Yt. (Yt. I. 7) is *Aṣa Vahišta*, which represents the sublime order and harmony of all this ‘Changing World of changeless Law’. *Aṣa Vahišta* or *Ardišah* is in later Zoroastrianism looked upon as the angel presiding over celestial Fire, who ministers to order and the preservation of things. *Aṣa Vahišta* however is the second *Amesha-spend* after *Vohu-Manō*, the Perfect Mind, and literally means the Highest Harmony. The meaning of the above quoted passage (from Hād. I, 4) now becomes clear. He who recites the *Aṣem* with an inquiring mind praises the Divine Power and all the creation, in which he could see exquisite order prevailing everywhere, for *Aṣa* literally means order and regular motion, and the word bears a very wide significance as we carry the idea suggested by it from the physical into the moral and intellectual worlds.

“The *Aṣem* formula teaches that Purity (meaning Righteousness) is the highest Good; that it is a blessing only to those who practise it for its own sake, having but one aim—to try to reach up to the highest Righteousness—to the most perfect Harmony of thought, word and deed. In short, the *Aṣem* teaches that virtue is to be practised for its own sake irrespective of the personal benefits it may bring to a man.”

VII c. *Yējhe hātām*.

This has been treated very fully in Yas. LVII. 4. (Sel. II., pp. 66-67, above).

\* See S.B.E., XXIII, p. 311. The whole of this fragment, called Yt. XXI by Dar., is in praise of the Aṣem Vohū † Op. cit., pp. 18-19.





VIII.

## VIII.

### Baṛān Yašt—Yasna XIX–XXI.

**XIX. 1. § + pere:at<sup>1</sup> Zaraθuštrō<sup>2</sup> Ahurem<sup>3</sup> (Mazdām)<sup>4</sup>:**

+ “Ahura<sup>5</sup> (Mazda)<sup>6</sup> mainyō<sup>7</sup>  
spēništa<sup>8</sup>,

+ dātare<sup>9</sup> gaēθanām<sup>10</sup> astvaiti-  
nām<sup>11</sup>, (ašāum)<sup>12</sup>; .

+ ciṭ<sup>13</sup> avat<sup>14</sup> vacō<sup>15</sup> ās<sup>16</sup> Ahura<sup>17</sup>  
(Mazda)<sup>18</sup>†

+ yaṭ<sup>19</sup> mē<sup>20</sup> frāvaocō<sup>21</sup> ? .

**2. § “para<sup>1</sup> asmēm<sup>2</sup>, para<sup>3</sup> āpēm<sup>4</sup>,**

para<sup>5</sup> zām<sup>6</sup>, (para<sup>7</sup> gām<sup>8</sup>), para<sup>9</sup>  
urvarām<sup>10</sup>,

+ para<sup>11</sup> Ātrem<sup>12</sup> Ahurahe<sup>13</sup>  
(Mazdā)<sup>14</sup> puθrem<sup>15</sup>,

para<sup>16</sup> narem<sup>17</sup> ašavanem<sup>18</sup>

+ para<sup>19</sup> daēvāiš<sup>20</sup>-ca<sup>21</sup> xrafstrāiš<sup>22</sup>  
(mašyāiš<sup>23</sup>-ca<sup>24</sup>), †

+ para<sup>25</sup> vīspem<sup>26</sup> ahūm<sup>27</sup>  
astvañtem<sup>28</sup>,

para<sup>29</sup> vīspa<sup>30</sup> vohū<sup>31</sup> (mazdaḍāta<sup>32</sup>)  
aša-ciθra<sup>33</sup> ”.†

**3. āat<sup>1</sup> mraot<sup>2</sup> Ahurō<sup>3</sup> Mazdā<sup>4</sup>:**

“baṛa<sup>5</sup> aēša<sup>6</sup> ās<sup>7</sup> Ahunahe<sup>8</sup> Vairyehe<sup>9</sup>, + Spitama<sup>10</sup> (Zaraθuštra<sup>11</sup>),  
yaṭ<sup>12</sup> tē<sup>13</sup> frāvaocem<sup>14</sup>.

**4. “para<sup>1</sup> asmēm<sup>2</sup> . . . (mazdaḍāta<sup>32</sup>) aša-ciθra<sup>33</sup> ”.†**

**5. hā<sup>1</sup>-mē<sup>2</sup> baṛa<sup>3</sup> Ahunahe<sup>4</sup> Vairyehe<sup>5</sup>, Spitama<sup>6</sup> Zaraθuštra<sup>7</sup>, anapyūχ-  
da<sup>8</sup> anapišūta<sup>9</sup> srāvayamna<sup>10</sup> satem<sup>11</sup> paiti<sup>12</sup> anyaešām<sup>13</sup> raθwām<sup>14</sup>  
gāθanām<sup>15</sup> anapyūχdanām<sup>16</sup> anapišūtanām<sup>17</sup> srāvayamnanām<sup>18</sup>;  
āat<sup>19</sup> aipyūχda<sup>20</sup> aipišūta<sup>21</sup> srāvayamna<sup>22</sup> dasa<sup>23</sup> paiti<sup>24</sup> anyē<sup>25</sup>  
ratavo<sup>26</sup>.**

**6. yaṣi-ca<sup>1</sup> mē<sup>2</sup> aētahmi<sup>3</sup> aṇhvō<sup>4</sup>, yaṭ<sup>5</sup> astvañti<sup>7</sup>, Spitama<sup>8</sup> Zaraθuštra<sup>9</sup>,  
baṛām<sup>10</sup> Ahunahe<sup>11</sup> Vairyehe<sup>12</sup> marāt<sup>13</sup>, frā<sup>14</sup>-vā<sup>15</sup> marō<sup>16</sup> dregjayāt<sup>17</sup>,  
fra<sup>18</sup>-vā<sup>19</sup> dregjayō<sup>20</sup> srāvayāt<sup>21</sup>, frā<sup>22</sup>-vā<sup>23</sup> srāvayō<sup>24</sup> yazāite<sup>25</sup>; θrīš<sup>26</sup>.  
ciṭ<sup>27</sup> tarō<sup>28</sup> peretūm<sup>29</sup>-ciṭ<sup>30</sup> hē<sup>31</sup> urvānem<sup>32</sup> vahištēm<sup>33</sup> ahūm<sup>34</sup> fra-  
pārayenī<sup>35</sup> āzem<sup>36</sup>, yō<sup>37</sup> Ahurō<sup>38</sup> Mazdā<sup>39</sup>, ā<sup>40</sup> vahištāt<sup>41</sup> aṇhao<sup>42</sup>, ā<sup>43</sup>  
vahištāt<sup>44</sup> Ašāt<sup>45</sup>, ā<sup>46</sup> vahištāēibyō<sup>47</sup> raocēbyō<sup>48</sup>.**

**7. yaṣi-ca<sup>1</sup> mē<sup>2</sup> aētahmi<sup>3</sup> aṇhvō<sup>4</sup>, yaṭ<sup>5</sup> astvañti<sup>7</sup>, Spitama<sup>8</sup> Zaraθuštra<sup>9</sup>,  
baṛām<sup>10</sup> Ahunahe<sup>11</sup> Vairyehe<sup>12</sup> dregjayō<sup>13</sup> aparaoḍayete<sup>14</sup>, yaṭ<sup>15</sup>**

<sup>9</sup> Ahura-Mazd, Geld.  
† As in verse 2.

† Geld, marks this line as “suspicious,” i.e. a probable interpolation.

## VIII.

### Baγān Yašt.—Yasna XIX-XXI.

XIX. 1. Zaraθuštra<sup>1</sup> asked<sup>1</sup> Ahura<sup>2</sup> Mazda<sup>3</sup>; “O Ahura<sup>4</sup> Mazda<sup>5</sup>, (Thou) Spirit<sup>7</sup> most holy<sup>3</sup>, Creator<sup>9</sup> of the corporeal<sup>11</sup> worlds<sup>10</sup>, (and) Righteous<sup>12</sup>, what<sup>13</sup> was<sup>14</sup> that<sup>14</sup> word<sup>15</sup>, O Ahura<sup>17</sup>, which<sup>18</sup>, O Mazda<sup>18</sup>, Thou didst declare<sup>21</sup> unto me<sup>20</sup> ?

2. “(The word which was) before<sup>1</sup> the heavens<sup>2</sup>, before<sup>1</sup> the waters<sup>4</sup>,\* before<sup>5</sup> the earth<sup>6</sup>, before<sup>7</sup> the creatures<sup>8</sup>†, before<sup>8</sup> the trees<sup>10</sup>, before<sup>11</sup> the Fire<sup>12</sup>, the Son<sup>15</sup> of Ahura<sup>13</sup> Mazda<sup>14</sup>, before<sup>16</sup> the holy<sup>15</sup> man<sup>17</sup>, before<sup>19</sup> the evil-ones<sup>22</sup> both<sup>21</sup>‡ daēva<sup>20</sup> and<sup>24</sup> mortal<sup>23</sup>, before<sup>27</sup> all<sup>26</sup> the corporeal<sup>28</sup> life<sup>27</sup>, before<sup>29</sup> all<sup>30</sup> the good<sup>31</sup> creation-of-Mazda<sup>32</sup>,§ the seed of Aša<sup>35</sup>,”

3. Thereupon<sup>1</sup> Ahura<sup>2</sup> Mazda<sup>3</sup> said<sup>2</sup>: that<sup>4</sup> was<sup>7</sup> the hymn<sup>5</sup>\* Ahuna<sup>8</sup>, Vairya<sup>9</sup>†, O Spitama<sup>10</sup> Zaraθuštra<sup>11</sup>, which<sup>12</sup> I did declare<sup>14</sup> unto thee<sup>13</sup>.

4. “(The word which was) before<sup>1</sup> the heavens<sup>2</sup>, . . . creation-of-Mazda<sup>32</sup>, the seed of Aša<sup>35</sup>,”

5. “This<sup>1</sup> hymn<sup>3</sup> of mine<sup>2</sup>, Ahuna<sup>4</sup>-Vairya<sup>5</sup>, O Spitama<sup>6</sup> Zaraθuštra<sup>7</sup>, intoned<sup>10</sup> without-interruption<sup>9</sup> (and) without-omission<sup>9</sup> (is) equal-to<sup>12</sup> a hundred<sup>11</sup> of other<sup>13</sup> holy<sup>14</sup>\* chants<sup>15</sup>† intoned<sup>12</sup> without interruption<sup>16</sup> (and) without-omission<sup>17</sup>; even<sup>19</sup>(when) intoned<sup>23</sup> with-interruption<sup>20</sup> (and) with-omission<sup>21</sup> (it is) equal-to<sup>24</sup> ten<sup>23</sup> other<sup>25</sup> holy<sup>26</sup> (chants).

6. “And<sup>2</sup> who-(soever)<sup>1</sup> in this<sup>4</sup> life<sup>5</sup>, namely<sup>6</sup>\* the corporeal<sup>7</sup>, O Spitama<sup>8</sup> Zaraθuštra<sup>9</sup>, (this) hymn<sup>10</sup> Ahuna<sup>11</sup> Vairya<sup>12</sup> of mine<sup>3</sup> doth mentally-repeat<sup>13</sup>; and<sup>15</sup>† further<sup>14</sup>, mentally-repeating<sup>16</sup> doth mutter<sup>17</sup> (it); and<sup>19</sup>† further<sup>18</sup>, muttering<sup>20</sup> doth chant-(it-aloud)<sup>21</sup>; and<sup>23</sup>† further<sup>22</sup>, chanting-(aloud)<sup>24</sup> doth praise<sup>25</sup> (it);—his<sup>31</sup> soul<sup>32</sup> shall<sup>34</sup> 1<sup>34</sup>, who<sup>37</sup> (am) Ahura<sup>38</sup>-Mazda<sup>39</sup>, help-to-cross<sup>56</sup> even<sup>50</sup> across<sup>23</sup> the Bridge<sup>29</sup> to the best<sup>33</sup> world<sup>34</sup>, yea<sup>27</sup> unto the three<sup>26</sup> (regions)—unto<sup>40</sup> the highest<sup>41</sup> world<sup>42</sup>, unto<sup>43</sup> Perfect<sup>44</sup>† Righteousness<sup>45</sup>, unto<sup>46</sup> the Light<sup>47</sup> Eternal<sup>48</sup>†.

7. “And<sup>2</sup> who-(soever)<sup>1</sup> in this<sup>4</sup> life<sup>5</sup>, namely<sup>6</sup> the corporeal<sup>7</sup>, O Spitama<sup>8</sup> Zaraθuštra<sup>9</sup>, (while) muttering<sup>13</sup> (this) hymn<sup>10</sup> Ahuna<sup>11</sup> Vairya<sup>12</sup>

Verse 2. \* Orig. sg. † I.e. “animals”; orig. sg. ‡ Lit. “and”. § Lit. “created by-Mazda”. Verse 3. \* Lit. “pieces”. † Orig. gen. Verse 5. ‡ Lit. “possessing truth.” § Gaṇās. Verse 6. \* Lit. “which”. † Lit. “or”. ‡ Lit. “highest” or “best”.

vā<sup>16</sup> naēmēm<sup>17</sup>, yať<sup>18</sup> vā<sup>19</sup> θrišum<sup>20</sup>, yať<sup>21</sup> vā<sup>22</sup> caθrušum<sup>23</sup>, yať<sup>24</sup> vā<sup>25</sup> pañtanhum<sup>26</sup>, pairi<sup>27</sup>-dim<sup>28</sup> tanava<sup>29</sup> azēm<sup>30</sup>, yō<sup>31</sup> Ahurō<sup>32</sup> Mazdā<sup>33</sup>, urvānem<sup>34</sup> haca<sup>35</sup> vahištāť<sup>36</sup> aṇhaot<sup>37</sup> avavaitya<sup>38</sup> bāzas<sup>39</sup>-ca<sup>40</sup> fra-  
θas<sup>41</sup>-ca<sup>42</sup> pairi<sup>43</sup>-tanuya<sup>44</sup> yaθa<sup>45</sup> im<sup>46</sup> zā<sup>47</sup>. asti<sup>48</sup>-ca<sup>49</sup> im<sup>50</sup> zā<sup>51</sup>  
avaiti<sup>52</sup> bāzō<sup>53</sup> yavaiti<sup>54</sup> fraθas<sup>55</sup>-ciť<sup>56</sup>.

9. fra<sup>1</sup>-ca<sup>2</sup> aētať<sup>3</sup> vacō<sup>4</sup> vacoe<sup>5</sup>, yať<sup>6</sup> ahumať<sup>7</sup> yať<sup>8</sup> ratumať<sup>9</sup>, para<sup>10</sup>  
avaīñhe<sup>11</sup> aēnō<sup>12</sup> dāñhōiť<sup>13</sup> para<sup>14</sup> āpo<sup>15</sup>, para<sup>16</sup> zemō<sup>17</sup>, para<sup>18</sup>  
urvarayā<sup>19</sup>, para<sup>20</sup> gōuš<sup>21</sup> caθware<sup>22</sup>-paitištānaya<sup>23</sup> dāñhōiť<sup>24</sup>,  
para<sup>25</sup> narē<sup>26</sup> ašaonō<sup>27</sup> bipaitištānahe<sup>28</sup> zāθať<sup>29</sup>, para<sup>30</sup> avaiñhe<sup>31</sup>  
hū<sup>32</sup> θwarštō<sup>33</sup>-kehrpya<sup>34</sup>\*, ape<sup>35</sup> Amešanəm<sup>36</sup> Spentanəm<sup>37</sup>  
dāhīm<sup>38</sup>.

9. frā<sup>1</sup>-mō<sup>2</sup> spanyā<sup>3</sup> Manivā<sup>4</sup> vavaca<sup>5</sup>, višpām<sup>6</sup> ašaonō<sup>7</sup> stīm<sup>8</sup>, haitīm<sup>9</sup>.  
ca<sup>10</sup> bavaīntīm<sup>11</sup>-ca<sup>12</sup> būšyeintīm<sup>13</sup>-ca<sup>14</sup>, šyaoθnō-tāitya<sup>15</sup>: š y a o -  
θ e n a n ə m <sup>16</sup> a ṇ h ē u š <sup>17</sup> M a z d ā i <sup>18</sup>.

10. aētať<sup>1</sup>-ca<sup>2</sup> aēšām<sup>3</sup> uχdanəm<sup>4</sup> uχdōtemem<sup>5</sup> yāiś<sup>6</sup> yava<sup>7</sup> fra<sup>8</sup>-ca<sup>9</sup>  
vacoe<sup>10</sup>, fra<sup>11</sup>-ca<sup>12</sup> mruyē<sup>13</sup>, fra<sup>14</sup>-ca<sup>15</sup> vaχšyete<sup>16</sup>; asti<sup>17</sup> zi<sup>18</sup> ana<sup>19</sup>  
avavať<sup>20</sup> uχdata<sup>21</sup> yaθa<sup>22</sup> yať<sup>23</sup> diť<sup>24</sup> višpō<sup>25</sup> aṇhuš<sup>26</sup> astvā<sup>27</sup> āsaχšať<sup>28</sup>  
saχšēs<sup>29</sup> dadarānō<sup>30</sup> nī<sup>31</sup> pairi<sup>32</sup> iriōyēstať<sup>33</sup> haraite<sup>34</sup>.

11. aētať<sup>1</sup>-ca<sup>2</sup> nō<sup>3</sup> vacō<sup>4</sup> frā-vaoce<sup>5</sup> saχšaēm<sup>6</sup>-ca<sup>7</sup> hiēmāirīm<sup>8</sup>-ca<sup>9</sup>  
yaθna<sup>10</sup> kahmāi-ciť<sup>11</sup> hātəm<sup>12</sup> ašāť<sup>13</sup> haca<sup>14</sup> yať<sup>15</sup> vahištāť<sup>16</sup>.

12. yaθa<sup>1</sup> frā<sup>2</sup>-iā<sup>3</sup> āmraot<sup>4</sup>, yať<sup>5</sup> dim<sup>6</sup> ahūm<sup>7</sup>-ca<sup>8</sup> ratūm<sup>9</sup>-ca<sup>10</sup> ādadať<sup>11</sup>,  
iā<sup>12</sup> dim<sup>13</sup> para<sup>14</sup>-cinasti<sup>15</sup> yim<sup>16</sup> Ahurem<sup>17</sup> Mazdām<sup>18</sup> Manas<sup>19</sup>.  
paoiryāēihyō<sup>20</sup> dāmabyō<sup>21</sup>. y a θ a <sup>22</sup> im <sup>23</sup> višpanəm <sup>24</sup> mazištem <sup>25</sup>  
cinasti<sup>26</sup>; a θ a <sup>27</sup> ahmāi<sup>28</sup> dāmān<sup>29</sup> cinasti<sup>30</sup>.

13. yaθa<sup>1</sup> Māzdā<sup>2</sup> hujitiś<sup>3</sup> v a ṇ h ē u š <sup>4</sup> iā<sup>5</sup> θritim<sup>6</sup> tkaēšem<sup>7</sup> ādren-  
jayeiti<sup>8</sup>; d a z d a <sup>9</sup> M a n a ṇ h o <sup>10</sup> para<sup>11</sup> im<sup>12</sup> iā<sup>13</sup> Mananhe<sup>14</sup>  
cinasti<sup>15</sup>; † yaθa<sup>16</sup> fradaχštārem<sup>17</sup> Mananhe<sup>18</sup> Mananho<sup>19</sup> aēta-

\* Thus Kan.; Geld. has the words separate.  
Mananhe<sup>15</sup>: I have followed Haug's arrangement.

† Geld. and Reich. have no stop here, but after

of mine<sup>8</sup> doth omit<sup>14</sup> (therefrom) whether<sup>15</sup> <sup>16</sup> a half<sup>17</sup> or <sup>18-19\*</sup> a third<sup>20</sup>, or<sup>21-22\*</sup> a fourth<sup>23</sup>, or<sup>24</sup> <sup>25\*</sup> a fifth<sup>26</sup> (portion), his<sup>28†</sup> soul<sup>34</sup> shall I<sup>30</sup>, who<sup>81</sup> (am) Ahura<sup>32</sup> Mazda<sup>33</sup>, turn<sup>29</sup> away<sup>27</sup> from<sup>35</sup> the best<sup>36</sup> world<sup>37</sup>; to as-much<sup>38</sup> (distance) as<sup>46</sup> (is) this<sup>46</sup> earth<sup>47</sup> in-length<sup>39</sup> and<sup>40</sup> in-breadth<sup>41†</sup> shall I turn<sup>44</sup> (him) away<sup>43</sup>. And<sup>49</sup> this<sup>50</sup> earth<sup>51</sup> is<sup>43</sup> even<sup>56</sup> as-much<sup>52</sup> in-length<sup>53</sup> as<sup>5</sup> in-breadth<sup>55</sup>.

8. "And<sup>2</sup> clearly<sup>1</sup> did I proclaim<sup>5</sup> this<sup>3</sup> word<sup>4</sup>, which<sup>6</sup> leadeth-to-the-Ahu<sup>7</sup> (and) which<sup>8</sup> leadeth-to-the-Ratu<sup>9</sup> (likewise), before<sup>10</sup> the creation<sup>13</sup> of yonder<sup>11</sup> heavens<sup>12</sup>, before<sup>14</sup> (the creation) of water<sup>15</sup>, before<sup>16</sup> (that) of the earth<sup>17</sup>, before<sup>18</sup> (that) of vegetation<sup>19</sup>, before<sup>20</sup> the creation<sup>24</sup> of four<sup>22</sup>-legged<sup>23</sup> animals<sup>21</sup>, before<sup>25</sup> the birth<sup>29</sup> of man<sup>26</sup> righteous<sup>27</sup> (and) erect<sup>28\*</sup>, before<sup>30</sup> the creation<sup>33</sup> of yonder<sup>31</sup> sun<sup>32</sup> into (his) shapely<sup>33†</sup>-form<sup>34</sup>, (yea) even<sup>36</sup> (before) the creation<sup>38</sup> of the Holy<sup>37</sup> Immortals<sup>36</sup>.

9. Forth<sup>1</sup> (into existence) did call<sup>5</sup> the Holier<sup>3</sup> of my<sup>1</sup> (two) spirits<sup>4</sup> al the creation<sup>8</sup> of holiness<sup>7</sup>, (that which is) existing<sup>8</sup>, and<sup>10</sup> (that which has) been<sup>11</sup>, and<sup>12</sup> (that which is) going-to-be<sup>13</sup> as-well<sup>14</sup>, through-(repeating)-the *Šyuoḡna*<sup>15</sup>: (that is) *šyaoḡnanām*<sup>16</sup> *aphēuš*<sup>17</sup> *Mazdā*<sup>18</sup>.

10. And<sup>2</sup> of (all) these<sup>3</sup> prayers<sup>4</sup> this<sup>1</sup> (is) the most-efficacious<sup>5\*</sup>, which<sup>6†</sup> was ever<sup>7</sup> uttered<sup>10</sup> aloud<sup>8</sup>, or<sup>12†</sup> is (ever) spoken<sup>13</sup> aloud<sup>11</sup>, or<sup>15†</sup> shall (ever) be uttered<sup>16</sup> aloud<sup>14</sup>; for<sup>18</sup> in it<sup>19</sup> is<sup>17</sup> such-great<sup>20</sup> power<sup>21¶</sup>, that<sup>22</sup> if<sup>23</sup> all<sup>24</sup> the corporeal<sup>27</sup> world<sup>26</sup> should comprehend<sup>23</sup> it<sup>24</sup>, (then) comprehending<sup>29</sup> (it and) retaining (-it-) in-mind<sup>30\*\*</sup> (they) would-protect-themselves<sup>34††</sup> completely<sup>51</sup> against<sup>52</sup> death<sup>33</sup>.

11. And<sup>2</sup> this<sup>1</sup> our<sup>3</sup> prayer<sup>4</sup> is-uttered-aloud<sup>5</sup> (as) worthy-to-be-learn<sup>6</sup>, and<sup>7</sup> (as) worthy-to-be-meditated-upon<sup>8</sup> as well<sup>9</sup>, yea<sup>10</sup>, for (any one) whom-soever<sup>11</sup> among<sup>12</sup> living<sup>12</sup> (mortals) on-account-of<sup>14</sup> the Righteousness<sup>13</sup> which<sup>15</sup> (is) the best<sup>16</sup>, (which is taught therein).

12. When<sup>1</sup> (the worshipper) chants<sup>4</sup> (this hymn) aloud<sup>2</sup>, here<sup>2</sup> while<sup>5</sup> he recognises<sup>11</sup> Him<sup>6</sup> (Ahura Mazda) (as) both<sup>9\*</sup> the Earthly-Lord<sup>7</sup> and<sup>10</sup> Heavenly-Master<sup>9</sup>, then<sup>12†</sup> he acknowledges<sup>15</sup> Him<sup>13</sup>, who<sup>16</sup> (is) Ahura<sup>17</sup> Mazda<sup>18</sup>, (as) first<sup>14</sup> among the Beings<sup>20</sup> of-whom-(Good-)Mind<sup>19</sup>-(is)-the first<sup>20†</sup>. (The phrase) *yaθa*<sup>22</sup> (etc.) acknowledges<sup>26</sup> Him<sup>23</sup> (as) the greatest<sup>25</sup> of all<sup>24</sup>; (and the phrase) *aθa*<sup>27</sup> (etc.) attributes<sup>30</sup> (all) creation<sup>29</sup> to Him<sup>28</sup>.

13. (The phrase) *vaphēuš*<sup>4</sup> (etc.) here<sup>5</sup> affirms<sup>3</sup> the third<sup>5</sup> teaching<sup>7</sup> namely<sup>1</sup> (that) good-life<sup>3</sup> (is) for (the sake of) Mazda<sup>2\*</sup>; *dazda*<sup>9</sup> *manaphō*<sup>10</sup> here<sup>13</sup> acknowledges<sup>15</sup> Him<sup>12</sup> (as) beyond<sup>11</sup> the (Good-)Mind<sup>14†</sup>; as<sup>16</sup> Master<sup>17</sup> of (Good-)Mind<sup>18†</sup> (the word) *Manaphō*<sup>19</sup>, doth refer<sup>22</sup> thus<sup>20</sup> to

Verse 7. \* Lit. "whether". † Orig. dat. ; ca<sup>2</sup> is omitted, Verse 8, \* Lit. "two-legged". † Lit. "created". Verse 10. \* Lit. "the most a prayer". † Orig. ius plu. † Orig. "and"; -ea<sup>9</sup> is omitted in the trans. † Orig. ins. ¶ "Word-effectiveness", Reich. \* I.e. by acting up to its teaching. †† Orig. ag. Verse 11. \* Lit "of". Verse 12. \* Lit. "and". † Lit. "thus". ‡ Cf. Yas. LVII, 4, etc. (Sel. II, above). † Orig. plu. Verse 13. \* I.e. good life is to be led in order to attain to Mazda; cf., Yas. LX. 12 (Sel. IV, above). Vahya-Mano, Nair, has *व्यवहार*. † Lit. "to."

vaitya<sup>20</sup> im<sup>21</sup> kārayeiti<sup>22</sup>; šy a o θ e n a n ē m<sup>23</sup> iða<sup>24</sup> ahūm<sup>25</sup>  
kārayeiti<sup>26</sup>.

14. yaṭ<sup>1</sup> dim<sup>2</sup> dāmabyō<sup>3</sup> cinasti<sup>4</sup> M a z d ā ī<sup>5</sup>\* iða<sup>6</sup> dim<sup>7</sup>† yaṭ<sup>8</sup> ahmāi<sup>9</sup>  
dāmān<sup>10</sup>; χ ṣ a θ r e m<sup>11</sup> A h u r ā ī<sup>12</sup> cinsti<sup>13</sup> taṭ<sup>14</sup>, Mazda<sup>15</sup>, tava<sup>16</sup>  
χṣaθrem<sup>17</sup>; d r i g u b y ō<sup>18</sup> v ā s t ā r e m<sup>19</sup> cinasti<sup>20</sup> yaṭa<sup>21</sup> urva-  
θem<sup>22</sup> Spitamāi<sup>23</sup>.

pañca<sup>24</sup>-tkaēsa<sup>25</sup>. ‡

vispem<sup>26</sup> vacō<sup>27</sup> fravākem<sup>28</sup>, haurum<sup>29</sup> vacō<sup>30</sup> Ahurahe<sup>31</sup> Mazdā<sup>32</sup>

15. vahištō<sup>1</sup> Ahurō<sup>2</sup> Mazdā<sup>3</sup>, Ahunem<sup>4</sup> Vairim<sup>5</sup> frāmraot<sup>6</sup>,  
vahištō<sup>7</sup> hāmō<sup>8</sup> kārayat<sup>9</sup>.  
‡ hiθwaṭ<sup>10</sup> Akō<sup>11</sup> abavaṭ<sup>1</sup> + antare<sup>13</sup> (-ca<sup>14</sup>) drvan<sup>15</sup>tem<sup>16</sup> am-  
rūta<sup>16</sup>

aya<sup>17</sup> antare<sup>18</sup>-ux<sup>19</sup>†:—

“nōiṭ<sup>20</sup> nā<sup>21</sup> manā<sup>22</sup> nōiṭ<sup>23</sup> saṇha<sup>24</sup>, nōiṭ<sup>25</sup> χratavō<sup>26</sup>,

“naēða<sup>27</sup> varena<sup>28</sup>, nōiṭ<sup>29</sup> ux<sup>30</sup>da<sup>31</sup>, naēða<sup>32</sup> šyaoθna<sup>33</sup>,

“nōiṭ<sup>34</sup> daēnā<sup>35</sup>, nōiṭ<sup>36</sup> urvānō<sup>37</sup> hacinte<sup>38</sup>”.||

16. aētaṭ<sup>1</sup>-ca<sup>2</sup> vacō Mazdaoχtem<sup>3</sup> θri<sup>4</sup>-afsmem<sup>5</sup>; caθru<sup>7</sup>-pištrem<sup>8</sup>, pañ-  
ca<sup>9</sup>-ratu<sup>10</sup> iāiti<sup>11</sup>-haṇkereθem<sup>12</sup>.  
kāiē<sup>1</sup> hē<sup>1</sup> afsmān<sup>1</sup> p—humatem<sup>16</sup>, hūχtem<sup>17</sup>, hvarštem<sup>18</sup>.

17. kāiē<sup>1</sup> pištāis<sup>2</sup> p āθrava<sup>3</sup>, raðaēštā<sup>4</sup>, vāstryō<sup>6</sup>-špuyās<sup>6</sup>, hūtiš<sup>7</sup>;  
vispaya<sup>8</sup> irina<sup>9</sup> hacimna<sup>10</sup> naire<sup>11</sup> āsaone<sup>12</sup> arš<sup>13</sup>-mananha<sup>14</sup>, arš<sup>15</sup>-  
vacuṇha<sup>16</sup>, arš<sup>17</sup>-šyaoθna<sup>18</sup>, ratuš<sup>19</sup>-mereta<sup>20</sup> daēnō<sup>21</sup>-sāca<sup>22</sup> yejhe<sup>23</sup>  
šyaoθnāi<sup>24</sup> gaēθā<sup>25</sup> aša<sup>26</sup> frādente<sup>27</sup>.

18. kaya<sup>1</sup> ratavō<sup>2</sup> p—nmānayō<sup>4</sup>, viśyō<sup>4</sup>, zantumō<sup>5</sup>, dāχyumō<sup>6</sup>, Zaraθuš-  
trō<sup>7</sup> puχdō<sup>8</sup> ānhām<sup>9</sup> dāχyunām<sup>10</sup> yā<sup>11</sup> anyā<sup>12</sup> Rajōiṭ<sup>13</sup> zaraθuštrōit<sup>14</sup>.  
caθru<sup>15</sup>-ratuš<sup>16</sup> Rayā<sup>17</sup> zaraθuštriš<sup>18</sup>.  
kaya<sup>19</sup> aiṇhā<sup>20</sup> ratavō<sup>21</sup> p—umanyas<sup>22</sup>-ca<sup>23</sup>, viśyas<sup>24</sup>-ca<sup>25</sup>, zantu-  
mas<sup>26</sup>ca<sup>27</sup> Zaraθuštra<sup>28</sup> tūiryō<sup>29</sup>.

\* Geld. and Reich. read *Ma.su*. † Geld. and Reich. read *tem*. ‡ Geld. prints these separately.

§ The last three lines are from Gath. Ute. (Yas. XLV. 3). The Gath. version spells the words differently; see notes.

Him<sup>21</sup>; (and) *šyaoθananām*<sup>23</sup> here<sup>24</sup> refers<sup>26</sup> (to him as) the (active) Sovereign-Ruler<sup>25</sup>.

14. When<sup>1</sup> (the phrase *ayhēus*) Mazda<sup>5</sup> acknowledges<sup>4</sup> Him<sup>2</sup> (as Lord) of (all) creation<sup>3\*</sup>, then<sup>6</sup> unto Him<sup>7</sup> (is ascribed that) which<sup>8</sup> (is indeed) His<sup>7</sup> (own) creation<sup>10†</sup>; (the words) *χṣaθrēm*<sup>11</sup> *Ahurāi*<sup>12</sup> (etc.) acknowledges<sup>18</sup> that<sup>14</sup>, O Mazda<sup>15</sup>, (which constitutes) Thy<sup>16</sup> Power<sup>17</sup>; *drigubyō*<sup>18</sup> *vīstārem*<sup>19</sup> (etc.) indicates<sup>20</sup> as-it-were<sup>21</sup> (one who is) a friend<sup>22</sup> to Spitama<sup>23</sup>.

(Thus) the five<sup>24</sup>(-fold)-teaching<sup>25</sup>.

The whole<sup>26</sup> hymn<sup>27‡</sup> (is) a revelation<sup>28</sup>, the whole<sup>29</sup> (is) the Word<sup>30</sup> of Ahura<sup>31</sup> Mazda<sup>32</sup>.

15. The highest<sup>1</sup> Ahura<sup>2</sup> Mazda<sup>3</sup> (first) repeated-aloud<sup>4</sup> the Ahuna<sup>4</sup> Vairya<sup>5</sup>, (and then) the Highest<sup>7</sup> did fashion<sup>9</sup> the whole<sup>8</sup> (creation).\*

The Evil-One<sup>11</sup> was<sup>12</sup> (His) companion<sup>10</sup>, but<sup>14†</sup> He repelled<sup>16‡</sup> the Wicked-One<sup>15</sup> at-a distance<sup>16</sup> with this<sup>17</sup> repelling<sup>18</sup>-speech<sup>19</sup>;

“Never<sup>20</sup> shall our<sup>21</sup>|| minds<sup>22</sup> harmonise<sup>23</sup>, nor<sup>23</sup>¶ (our) doctrines<sup>24</sup>, neither<sup>25</sup>¶ (our) spiritual aspirations<sup>26</sup>, nor-yet<sup>27</sup> (our) beliefs<sup>28</sup>, neither<sup>29</sup>¶ (our) words<sup>30</sup>, nor-yet<sup>31</sup> (our) actions<sup>32</sup>, neither<sup>33</sup>¶ (our) hearts<sup>34</sup>, nor<sup>35</sup>¶ (our) souls<sup>36</sup>”.

16. And<sup>2</sup> this<sup>1</sup> hymn<sup>2</sup> uttered-by-Mazda<sup>4</sup> (is) in-three<sup>6</sup>-parts<sup>6</sup>, (and belongs) to-the-four<sup>7</sup>-classes<sup>3</sup>, (and) to-the-five<sup>9</sup>-Lords<sup>10</sup>, (and its) fulfilment<sup>12</sup>-(is)-charity<sup>11</sup>.

Through what<sup>13</sup> (arise) its<sup>14</sup> (three) parts<sup>15</sup> ?—(Through) good-thoughts<sup>16</sup>, good-words<sup>17</sup> (and) good-deeds<sup>18</sup>.

17. With what<sup>1</sup> classes<sup>2</sup> (of men) ?—The priest<sup>3</sup>, the warrior<sup>4</sup>, the prosperity-bringing<sup>6</sup>-agriculturist<sup>5</sup> (and) the artisan<sup>7</sup>: in each<sup>8\*</sup> (of these classes a special) duty<sup>9</sup> attaches-itself<sup>10†</sup> to the holy<sup>12</sup> man<sup>11</sup> (which is to be fulfilled) by holy<sup>13</sup> thoughts<sup>14</sup>, by holy<sup>16</sup>-words<sup>16</sup> (and) by holy<sup>17</sup>-deeds<sup>18</sup>; (such a holy man) reveres<sup>20</sup>-(his)-Teacher<sup>19‡</sup> (and) studies<sup>22</sup>-the-Scriptures<sup>21‡</sup> (and) through his<sup>25</sup>|| actions<sup>24</sup> the worlds<sup>26</sup> advance<sup>27</sup> towards¶ righteousness<sup>28</sup>.

18. Who<sup>1</sup> (are) the Lords<sup>2</sup> ?—He-of-the-house<sup>3</sup>, he-of-the-village<sup>4</sup>, he-of-the-province<sup>5</sup>, he-of-the-land<sup>6</sup>, (and) Zaraθuštra<sup>7</sup>, the fifth<sup>8</sup> in those<sup>9\*</sup> lands<sup>10\*</sup> which<sup>11</sup> (are) other<sup>12</sup> than Raya<sup>13</sup> of-Zaraθuštra<sup>14</sup>.

The Raya<sup>17</sup> of-Zaraθuštra<sup>15</sup> (has) four<sup>16</sup>-lords<sup>16</sup>.†

Who<sup>19</sup> (are) the Lords<sup>21</sup> of this<sup>20</sup> ?—He-of-the-house<sup>22</sup> and<sup>23</sup> he-of-the-village<sup>24</sup> and<sup>25</sup> he-of-the-province<sup>26</sup> together-with<sup>27‡</sup> Zaraθuštra<sup>28</sup> (as) the fourth<sup>29</sup>.

Verse 14. \* Orig. 4.3. † Orig. plu. ‡ Lit., “word”. Verse 15. \* I.e. the plan of the Almighty was first uttered forth in the Yaθu and then the Creation took place in accordance with that plan. † Lit., “and”. ‡ Lit. “spoke”; the idea being that the Word of Ahura kept away the Evil One. || Dual. ¶ nōig. Verse 17. \* Lit., “all”. † Orig. pres. pt. atm. ‡ Orig. adj. || Lit., “whose”. ¶ Orig. ins. Verse 18. \* Orig. gen. † Orig. adj. ‡ Lit., “and”.



19. *kaṭ*<sup>1</sup> *humatem*<sup>2</sup> ?—*ašavanem*<sup>3</sup> *manas*<sup>4</sup>-*paoiryō*<sup>6</sup>.

*kaṭ*<sup>6</sup> *hūxtem*<sup>7</sup> ?—*mēθrō*<sup>8</sup> *spentō*<sup>9</sup>.

*kaṭ*<sup>10</sup> *hvaštō*<sup>11</sup> ?—*staotāis*<sup>12</sup> *aša-paoiryais*<sup>13</sup>-*ca*<sup>14</sup> *dāmēbīs*<sup>15</sup>.

20. *Mazdā*<sup>1</sup> *frāmraot*<sup>2</sup>; *cim*<sup>3</sup> *frāmraot*<sup>4</sup> ?—*ašavanem*<sup>5</sup> *mainyaom*<sup>6</sup>-*ca*<sup>7</sup>  
*gaōθim*<sup>8</sup>-*ca*<sup>9</sup>

*cvāp*<sup>10</sup> *frāmraot*<sup>11</sup> *fravākem*<sup>12</sup> ?—*vahišto*<sup>13</sup> *χšayamnō*<sup>14</sup>.

*cvantem*<sup>15</sup> ?—*ašavanem*<sup>16</sup> *vahištem*<sup>17</sup>-*ca*<sup>18</sup> *avasō*<sup>19</sup>-*χšaθrem*<sup>20</sup>

21. *baγām*<sup>1</sup> *Ahunahe*<sup>2</sup> *Vairyehe*<sup>3</sup> *yazamaide*<sup>4</sup>; *Ahunahe*<sup>5</sup> *Vairyehe*<sup>6</sup>  
*yazamaide*<sup>7</sup> *frasraoθrem*<sup>8</sup>-*ca*<sup>9</sup> *framareθrem*<sup>10</sup>-*ca*<sup>11</sup> *fragāθrem*<sup>12</sup>-  
*ca*<sup>13</sup> *frāyašθim*<sup>14</sup>-*ca*<sup>15</sup>.

*yeγhē*<sup>16</sup> *hātām*<sup>17</sup> *āat*<sup>18</sup> *yesnē*<sup>19</sup> *paiti*<sup>20</sup> . . .

XX. 1. *frāmraot*<sup>1</sup> *Ahurō*<sup>2</sup> *Mazdā*<sup>3</sup>: *ašēm*<sup>4</sup> *vohū*<sup>5</sup> *vahištem*<sup>6</sup>  
*ast*<sup>7</sup>.

*para*<sup>8</sup> *ahmai*<sup>9</sup> *vohu*<sup>10</sup> *vahištem*<sup>11</sup> *cinasti*<sup>12</sup>, *yaθa*<sup>13</sup> *χ<sup>v</sup>aētave*<sup>14</sup> *χ<sup>v</sup>aētā-*  
*tem*<sup>15</sup>; *vohu*<sup>16</sup> *vahištem*<sup>17</sup> *asti*<sup>18</sup> *aθa*<sup>19</sup> *ṭkaēšem*<sup>20</sup> *kārayeit*<sup>21</sup>.

2. *uštā*<sup>1</sup> *ast*<sup>2</sup> *uštā*<sup>3</sup> *ahmāi*<sup>4</sup>; *uštātāitya*<sup>5</sup> *vispem*<sup>6</sup> *ašavanem*<sup>7</sup>.  
*vispāi*<sup>8</sup> *ašaone*<sup>9</sup> *para*<sup>10</sup>-*cinasti*<sup>11</sup>, *yaθanā*<sup>12</sup> *stāitya*<sup>13</sup> *vispem*<sup>14</sup> *ašava-*  
*nem*<sup>15</sup> *vispāi*<sup>16</sup> *ašaone*<sup>17</sup> *para*<sup>18</sup>-*cinasti*<sup>19</sup>.

3. *yaṭ*<sup>1</sup>\* *ašāi*<sup>2</sup> *vahištāi*<sup>3</sup> *ašēm*<sup>4</sup>: *para*<sup>5</sup>-*cinasti*<sup>6</sup>† *vispem*<sup>7</sup>  
*mēθrem*<sup>8</sup> *vispāi*<sup>9</sup>† *mēθrāi*<sup>10</sup>, *yaθa*<sup>11</sup> *asāi*<sup>12</sup> *χšaθrem*<sup>13</sup> *cinasti*<sup>14</sup>, *yaθa*<sup>15</sup>-  
*ca*<sup>16</sup> *zbayente*<sup>17</sup> *ašaone*<sup>18</sup> *ašēm*<sup>19</sup> *cinasti*<sup>20</sup>, *yaθa*<sup>21</sup>-*ca*<sup>22</sup> *χšmāvōya*<sup>23</sup>  
*ašēm*<sup>24</sup> *cinasti*<sup>25</sup> *yaṭ*<sup>26</sup> *saošyantaēibyō*<sup>27</sup>.

*θrāyō*<sup>28</sup>-*ṭkaēša*<sup>29</sup>.

*vispem*<sup>30</sup> *vacō*<sup>31</sup> *fravākem*<sup>32</sup>, *haurum*<sup>33</sup> *vacō*<sup>34</sup> *Ahurahē*<sup>35</sup> *Mazdā*<sup>36</sup>.

4. *Mazdā*<sup>1</sup> *frāmraot*<sup>2</sup>; *cim*<sup>3</sup> *frāmraot*<sup>4</sup> ?—*ašavanem*<sup>5</sup> *mainyaom*<sup>6</sup>-*ca*<sup>7</sup>

\* V.l. *hyaf*. † Geld, has a stop here but not after *ašēm*. I have followed Kan. ‡ Geld, and Kan. both read *ōpem* and Geld. notes on v.l. here except *mēθrem*. I have ventured to make this change to get uniformity with the construction of the previous verse.

19. What<sup>1</sup> (is) good-thought<sup>2</sup>?—The holy<sup>3</sup> first<sup>5</sup> Mind<sup>4</sup>.\*

What<sup>6</sup> (is) good-word<sup>7</sup>?—The holy<sup>9</sup> Scripture<sup>8</sup>.

What<sup>10</sup> (is) good-deed<sup>11</sup>?—(That done) through hymns-of-praise<sup>12</sup> and<sup>17</sup> by beings<sup>16</sup> who-ho'd-Righteousness-as-the-first<sup>13</sup>.

20. Mazda<sup>1</sup> proclaimed-aloud<sup>2</sup>. Whom<sup>3</sup> did he (thus) proclaim<sup>4</sup>?—The righteous-one<sup>5</sup> belonging-(both)-to-the-spiritual<sup>6</sup> and<sup>7</sup> to-the-material-world<sup>8</sup>. \*

In-what-capacity<sup>10</sup> did He pronounce<sup>1</sup> (this) revelation<sup>12</sup>?—(As) the Supreme<sup>13</sup> Ruler<sup>14</sup>.

Of-what-character<sup>15</sup> (was he to whom this revelation was granted)?—A holy<sup>16</sup> and<sup>13</sup> perfect<sup>17</sup>† (ruler who) exercises-no-despotic power<sup>19</sup>, 20. ‡

21. We adore<sup>4</sup> the hymn<sup>1</sup> Ahuna<sup>2</sup> Vairya<sup>3</sup>.\* Of the Ahuna<sup>5</sup> Vairya<sup>6</sup> we do adore<sup>7</sup> the loud-chanting<sup>8</sup>, and<sup>9</sup> the low-murmuring<sup>10</sup>, and<sup>11</sup> the singing-aloud<sup>12</sup>, and<sup>13</sup> the consecration<sup>14</sup> too<sup>15</sup>.

yeğhē<sup>16</sup> hātūm<sup>17</sup>, etc. (See Yas. LVII. 4)†.

XX. 1. Ahura<sup>2</sup> Mazda<sup>3</sup> uttered-forth<sup>1</sup>: ašəm<sup>4</sup> vohu<sup>5</sup> vahištəm<sup>6</sup> asti<sup>7</sup>. (The worshipper) acknowledges<sup>12</sup> (Aša to be) the highest<sup>14</sup> good<sup>10</sup> above<sup>8</sup> (all) this<sup>9</sup> (worldly happiness), as-if<sup>13</sup> (it were) the nearest-possession<sup>15</sup> of-one's-very-Self.<sup>14</sup>\* (ašəm) vohu<sup>16</sup> vahištəm<sup>17</sup> asti<sup>18</sup> thus<sup>19</sup> lays down<sup>21</sup> the (first) teaching<sup>20</sup>.

2. uštā<sup>1</sup> asti<sup>2</sup> uštā<sup>3</sup> ahmāi<sup>4</sup>: (this phrase) by (teaching how to win) happiness<sup>5</sup>\* [with-the-words-uštā-asti-etc.<sup>6</sup>]\* affirms<sup>11</sup> perfect<sup>6</sup> righteousness<sup>7</sup>† (to be) the best<sup>10</sup> for every<sup>8</sup> follower-of-the-Law<sup>9</sup> ‡; (and) thus<sup>12</sup>|| because-of-the-strength<sup>13</sup>¶ (it gives to the soul) (this phrase) affirms<sup>19</sup> perfect<sup>14</sup> righteousness<sup>15</sup> (to be) the best<sup>18</sup> for every<sup>16</sup> follower-of-the-Law<sup>17</sup>.

3. yač<sup>1</sup> asāi<sup>2</sup> vahistāi<sup>3</sup> asəm<sup>4</sup>: (this phrase) affirms<sup>6</sup> the whole<sup>7</sup> hymn<sup>8</sup> [Ašəm<sup>4</sup> on-account-of-the-best<sup>3</sup> Righteousness<sup>2</sup> (thought therein)], (to be) superior<sup>5</sup> to every<sup>9</sup> (other) hymn<sup>10</sup>; it ascribes<sup>14</sup>, as-it-were<sup>11</sup>, (spiritual) strength<sup>13</sup> to Righteousness<sup>12</sup> and<sup>16</sup> Righteousness<sup>19</sup> it ascribes<sup>20</sup> likewise<sup>15</sup> to the praying<sup>17</sup> Saint<sup>13</sup>, and<sup>22</sup> Righteousness<sup>23</sup> it ascribes<sup>25</sup> indeed<sup>21</sup>\* unto you<sup>23</sup>, (ye) who<sup>26</sup> (are our) Saviours<sup>27</sup>.

(Thus) the three<sup>28</sup> (-fold)-teaching<sup>29</sup>.

The whole<sup>30</sup> hymn<sup>31</sup>† (is) a revelation<sup>32</sup>, the whole<sup>33</sup> (is) the Word<sup>34</sup> of Ahura<sup>35</sup> Mazda<sup>36</sup>.

4.\* Mazda<sup>1</sup> proclaimed-aloud<sup>2</sup>. Whom<sup>3</sup> did he (thus) proclaim<sup>4</sup>?—The

Verse 19. \* Vohu Mano. Verse 20. \* ca\* omitted. † Lit., "best". ‡ The words "ruler . . . power" are from the trans. of Millä. Verse 21. \* Orig. gen. † Sel. II. XX. Verse 1. \* Orig. dat. Verse 2. \* This seems to be a play on the double meaning of the word. † I take here the lit. meaning of the word ašavan, "that which belongs to Aša". ‡ Anhänger des Aša, Barth., Wb. 246. || Lit., "as it were". ¶ Orig. 3/1. Verse 3. \* Lit., "as it were". † Lit., "word". Verse 4. \* Identical with Yas. XIX, 26 above except for the addition of the last ca.

gaōθim<sup>8</sup>-ca<sup>9</sup>.

cvāṣe<sup>10</sup> frāmraoθ<sup>11</sup> fravākem<sup>12</sup> ?—vahištō<sup>13</sup> χšayamnō<sup>14</sup>.

cvantem<sup>15</sup> ?—ašavanem<sup>18</sup> vahištem<sup>17</sup>-ca<sup>18</sup> avaso<sup>19</sup>-χšaθrem<sup>20</sup>-ca<sup>21</sup>.

5. bayām<sup>1</sup> Ašahe<sup>2</sup> Vahištahe<sup>3</sup> yazamaide<sup>4</sup>: Ašahe<sup>5</sup> Vahištahe<sup>6</sup> yazamaide<sup>7</sup> frasraoθrem<sup>8</sup>-ca<sup>9</sup> framareθrem<sup>10</sup>-ca<sup>11</sup> fragāθrem<sup>12</sup>-ca<sup>13</sup> fra-  
yastim<sup>14</sup>-ca<sup>15</sup>  
yeñhē<sup>16</sup> hātām<sup>17</sup> āaθ<sup>18</sup> yesnē<sup>19</sup> paitī<sup>20</sup> . . .

- XXI. 1. yesnim<sup>1</sup> vacō<sup>2</sup> ašaonō<sup>3</sup> Zaraθuštrahe<sup>4</sup>: y e ṇ ḡ h ē<sup>5</sup> h ā t ā m<sup>6</sup>  
ā a θ<sup>7</sup> y e s n ē<sup>8</sup> p a i t ī<sup>9</sup>.  
y e ṇ ḡ h ē<sup>10</sup> iḡa<sup>11</sup> Mazdā<sup>12</sup> yesnem<sup>13</sup> cinasti<sup>14</sup> yaθa<sup>15</sup> dāta<sup>16</sup> Ahurahe<sup>17</sup>;  
h ā t ā m<sup>18</sup> yasnem<sup>19</sup> cinasti<sup>20</sup> yaθa<sup>21</sup> haδbīs<sup>22</sup> jījisām<sup>23</sup>.\*

2. y ḡ ṇ ḡ h ē m<sup>1</sup> iḡa<sup>2</sup> ašaoninām<sup>3</sup> Ārmaiti<sup>4</sup>-paoiryanām<sup>5</sup> yasnem<sup>6</sup> para<sup>7</sup>-  
cinasti<sup>8</sup> yaθa<sup>9</sup> vahmem<sup>10</sup> Amešaēibyō<sup>11</sup>.  
θrāyō<sup>12</sup>-tkaēša<sup>13</sup>.  
vispem<sup>14</sup> vacō<sup>15</sup> yesnim<sup>16</sup>.  
cīm<sup>17</sup> aoi<sup>18</sup> yasnō<sup>19</sup> ?—Amešō<sup>20</sup> Spentō<sup>21</sup> paiti<sup>22</sup> yasnahe<sup>23</sup>.

3. āaθ<sup>1</sup> mraoθ<sup>2</sup> Mazdā<sup>3</sup>.†

“ ušta<sup>4</sup>† ahmāi<sup>5</sup> yahmāi<sup>6</sup> ušta<sup>7</sup>† kahmāi<sup>8</sup>-ciθ<sup>9</sup>  
vasa<sup>10</sup>||-χšayāṣe<sup>11</sup> Mazdā<sup>12</sup> dāyāt<sup>13</sup> Ahurō<sup>14</sup> ”.

4. cīm<sup>1</sup> nētaya<sup>2</sup> paiti<sup>3</sup>-vaca<sup>4</sup> paityāmraoθ<sup>5</sup>?—uštātātēm<sup>6</sup> paityā-  
mraoθ<sup>7</sup>¶, uštātātitya<sup>8</sup>-ca<sup>9</sup> vispem<sup>10</sup> ašavanem<sup>11</sup> hentem<sup>12</sup>-ca<sup>13</sup> bavan-  
tem<sup>14</sup>-ca<sup>15</sup> būšyantem<sup>16</sup>-ca<sup>17</sup>¶ vahištem<sup>18</sup> vahištō<sup>19</sup> paityāmraoθ<sup>20</sup>,  
vahištō<sup>21</sup> Mazdā<sup>22</sup> paityāmraoθ<sup>23</sup> vahištem<sup>24</sup> ašavanem<sup>25</sup> vahištāi<sup>26</sup>  
ašane<sup>27</sup>.

5. bayām<sup>1</sup> Yeñhē<sup>2</sup>-Hātām<sup>3</sup> hufrāyastām<sup>4</sup> ašaonīm<sup>5</sup> yazamaide<sup>6</sup>.  
yeñhē<sup>7</sup> hātām<sup>8</sup> āaθ<sup>9</sup> yesnē<sup>10</sup> paiti<sup>11</sup> . . .

\* Geld. has the last three words with the next verse. † The passage following is orig. Gāθ.  
(Yas. XLIII. 1). : Gāθ reads uštā. : evaṣ-ō, Gāθ. ¶ Geld. has no stop after the 7th word,  
but has one after the 17th.

righteous-one<sup>6</sup> belonging-(both)-to-the-spiritual<sup>6</sup> and<sup>7</sup> to-the-material-world<sup>8</sup>.

In-what-capacity<sup>10</sup> did He pronounce<sup>11</sup> (this) revelation<sup>12</sup>?—(As) the Supreme<sup>13</sup> Ruler<sup>14</sup>.

Of-what-character<sup>15</sup> (was he to whom this revelation was granted)?—A holy<sup>17</sup> and<sup>18</sup> perfect<sup>17</sup> (ruler, who) also<sup>21</sup> exercises-no-despotic-power<sup>19,20</sup>.

5. We adore<sup>4</sup> the hymn<sup>1</sup> Aša<sup>2</sup> Vahišta<sup>3\*</sup>. Of the Aša<sup>5</sup> Vahišta<sup>6</sup> we do adore<sup>7</sup> the loud-chanting<sup>8</sup>, and<sup>9</sup> the low-n.urnmuring<sup>10</sup>, and<sup>11</sup> the singing-aloud<sup>12</sup> and<sup>13</sup> the consecration<sup>14</sup> too<sup>15</sup>.

*yeğhē<sup>16</sup> hātām<sup>17</sup>* etc. (see Yas. LVII. 4)†.

XXI. 1. The hymn<sup>2\*</sup> worthy-of-adoration<sup>1</sup> of the Holy<sup>3</sup> Zaratustra<sup>4</sup> (is) *yeğhē<sup>5</sup> hātām<sup>6</sup>* etc.

*yeğhē<sup>7</sup>* (etc.), here<sup>11</sup> (this phrase) indicates<sup>14</sup> the worship<sup>15</sup> of Mazda<sup>12</sup> as<sup>16</sup> by a creature<sup>16</sup> of Ahura<sup>17</sup>.

*hātām<sup>18</sup>* indicates<sup>20</sup> the worship<sup>19</sup> [of (those) Beings<sup>19</sup>]† who<sup>21</sup>‡ desire-to-live<sup>23</sup> with the Truth<sup>22</sup>.||

2. *yāghām<sup>1</sup>* (etc.), here<sup>2</sup> (this phrase) indicates<sup>4</sup> the worship<sup>6</sup> of the Holy Beings<sup>3\*</sup> of-whom Ārmaiti<sup>4</sup>-(is)-the-first<sup>5</sup> (to be) the best<sup>7</sup>, (being) as-it-were<sup>8</sup> the praise<sup>10</sup> of the (Holy) Immortals<sup>11</sup>.†

(Thus the) three<sup>12</sup> (-fold)-teaching<sup>13</sup>.

The whole<sup>14</sup> hymn<sup>15</sup>‡ (is) worthy-of-adoration<sup>16</sup>.

About<sup>18</sup> whom<sup>17</sup> (is) this hymn<sup>19</sup>?—About<sup>22</sup> the Holy<sup>20</sup> Immortals<sup>21</sup> in the Yasna<sup>23</sup>.||

3. Then<sup>1</sup> spoke<sup>2</sup> Mazda<sup>3</sup>:

“Happiness<sup>4</sup> unto him<sup>5</sup>, from whom<sup>6\*</sup> happiness<sup>7</sup> (reaches), anyone<sup>8, 9</sup>; may Mazda<sup>12</sup> Ahura<sup>14</sup>, the Supreme-Ruler<sup>10, 11</sup>† grant<sup>13</sup> (this) ”.

4. What<sup>1</sup> hath He proclaimed<sup>6</sup> in this<sup>2</sup> verse<sup>3</sup> 4\*?—He hath proclaimed<sup>7</sup> (how to win supreme) happiness<sup>8</sup>; thus<sup>9</sup>† with (-the-words-) *uatā* (-etc.)<sup>10\*</sup> the Supreme<sup>19</sup> (Lord) hath proclaimed<sup>20</sup> the highest<sup>18</sup> (happiness) unto every<sup>10</sup> holy-person<sup>11</sup>, who-is<sup>12</sup>, or<sup>13</sup> ‡ who-was<sup>14</sup> or<sup>15</sup>‡ who-shall be<sup>16</sup>.|| The Supreme<sup>21</sup> Mazda<sup>22</sup> hath proclaimed<sup>23</sup> the best (and) holiest<sup>24</sup> (verse) unto the best<sup>26</sup> of holy-persons<sup>27</sup>¶.

5. We adore<sup>6</sup> the hymn<sup>1</sup> *Yēghē<sup>2</sup>-Hātām<sup>3</sup>* well-consecrated<sup>4</sup> (and) holy<sup>5</sup>. *Yēghē<sup>7</sup> hātām<sup>8</sup>*, etc. (See Yas. LVII. 4)\*.

*Verse 5.* \* Orig. gen. † Sel. II. XXI. *Verse 1.* \* Lit., “word”. † *hātām*. The word according to the tradition refers to the Holy Immortals, see Dar. quoted above at p. 67. For the construction see above Yas. XX. 3. ‡ *yaθa* || Orig. 3/3. *Verse 2.* \* Fem. † Orig. dat. ‡ Lit., “word”. || Orig. gen. *Verse 3.* \* Orig. dat. † Lit., “Ruler” at will<sup>10</sup>. *Verse 4.* \* I.e. in “Happiness unto him, etc.,” quoted in verse 3. † Lit., “and”. ‡ ca. || -ca<sup>17</sup> omitted. ¶ Orig. 4/1. *Verse 5.* \* Sel. II.

## NOTES.

The *Bayān* (or *Bayām*) *Yašt* is the name given to the three Chapters (XIX–XXI) of the *Yasna*, which form a sort of commentary on the three Sacred Prayers (Sel. VII). The word *baya* f. (see below verse 3) meant originally a part (भाग) and is applied specially to a part of the Scriptures; hence it comes to mean a hymn or a sacred verse.\* And these three chapters extolling the “merits” of the three prayers are appropriately named *Bayān Yašt*. It may be noted in passing that the 14th Book of the original Avestic collection of 21 *Nasks* was also named *Bayān Yašt*. It was said to have had 17 sections “of great beauty” and it dealt with the chief deities (*baya* m., भाग) of Avesta, viz., Ahura Mazda and the Holy Immortals.† *Yasna* XIX is a commentary on the *Yaθā*. *Yasna* XX refers to the *Aṣəm*. It is also called the *Hā Frāmrao* from its first word. And *Yasna* XXI deals with *Yejhō hātēm*.

*Yasna* XIX.

1. Haug—Essays on the Religion of the Parsis, pp. 185–189.
2. Mills—S.B.E., XXXI, pp. 259–266.
3. Reichelt—Avesta Reader, pp. 73–75 (text) and pp. 174–176 (notes).
4. Kanga—*Yaçna and Vispered* (Gujarāṭi trans., 1886), pp. 88–94.

Mills says by way of introduction (S.B.E., XXXI, p. 259, ftn.): “The obvious errors contained in this ancient comment cannot destroy its great interest as a specimen of early exegesis . . . The *Ahuna Vairya* is in the *Gāthic* dialect and the *Ahunavairi* metre. This *Zand* (commentary)‡ is in the *Zend* (sic)”.

In order to point out “the obvious errors”, Mills gives his own version of *Yaθā* in the beginning:

“As the *Ahū* is excellent so (is) the *Ratu* (one who rules) from the righteous order, a creator of mental goodness and of life’s actions done for Mazda: and the Kingdom (is) for Ahura which to the poor shall offer a nurturer.”

1. *mainyō*—8/1. Spirit. The word is applied to divine beings who have no visible physical forms. Nair. says मय्यमृते. In Guj. we use the word मीनो in the same sense.

*spēništa*—8/1 sup. of *spēnta*. The holiest. The word is used most often with the word *mainyu* (Barth., Wh. 1618). The Skt. trans. says मय्यमृते or मय्यमृते wherever the word occurs.

*dātara*—8/1 of *dātar* (दात).

*aθaum*—8/1. The Holy One. Kan. explains this as an irregular form for *aθavan* which is the usual 8/1 (Dict., p. 64). He also quotes in A.G.,

\* Kan., Dict., p. 364.

† Haug, p. 132.

‡ Cf. *Yas.* LVII. 8 (p. 68 above).

§ 142 (p. 102) the forms *āθraom*\* (from *āθravan*, a religious teacher), *θrizafəm*† (from *θrizafan*, three-jawed), and *yum*‡ (from *yvan*, youth).

*ciŕ*—Cf. Yas. IX. 3, etc. above.

*avaŕ*—1/1 n. That.

*ās*—See *as* above, Yas. XII. 7.

2. *asməm*—2/1 m. The sky. The word is used in contrast to *zām* the earth. The declension here is thematic (i.e. of the *a*-stems), the orig. form being *asman*. O. Pers. is *asmānam*|| used in the Insc. of Darius and Xerxes at Persepolis. The word is also found as *asan* ¶ It is cognate with Skt. अश्मन् (*stone*); in Av. the word also means stone. The Pers. آسمان (*āsmān*), sky and سنگ (*sang*), stone are derivatives. The word पर्वत is found in RV in the sense of cloud.\*\* A similar connection of meaning is found between the pairs *cloud* and *clod*, *rack* and *rock*. Barth. (loc. cit.) suggests that the sky was supposed to be made of stone.

*zām* . . . *gām*. The metre seems to show that one of these (probably *gām*) is a later interpolation. Nair. says प्राक् जगत्:† प्राक्गो: Kan. understands by *gām* the whole animal creation. Cf. Yas. IX. 20.

*Ātrəm*—Cf. Yas. IX. 1. He is almost always called *Ahurahe Mazdā* *mθra* (Ny. V).

*para nərəm aθavanəm*—The Pah. version says that *Gayomard* (Av. *Caya Marətan*) is referred to. In the Pah. invocation to the *Frovašis* he is called *Gayomarŕ nar aθō*.

*para daēvāiš*—Geld. marks this line as spurious. The sudden use of 3 3 in place of 2/1 supports this view. But see Jack., A.G., § 229; see also below *yāiš* in verse 9.

*xrafstrāiš*—3 3. Haug takes it as an adj. to *mašyāiš* and trans. "savage (cannibal) men". Kan. says "wicked men". Nair. has बुद्धिजडेभ्यो मनुषेभ्यः. Mills trans. similarly but adds (S.B.E., XXXI, p. 260, ftn. 4) "while the term may be applied to wild beasts one is strongly inclined to hold that foul insects are chiefly referred to". Barth. (Wb. 538) says that the word *xrafstra* (n.) in the Gāθ. means "a wild beast" or "an evil beast". In Y.A. the word is applied to vermin and foul insects who were regarded as the creation of *Agrō-Mainyuš*. It also seems to be used for all the minor evil creation, spirits, goblins, etc., of weird shapes. The phrase *daēvāiš-ca xrafstraiš mašyāiš-ca* is also found in Gāθ. Ahu., XXXIV. 5, where, according to Barth. (loc. cit., note 1), the words *daēvāiš* and *mašyāiš* may be taken attributively. The etymology is uncertain. The first part (*xraf-*) is probably cognate with *kəhrp* (body). Pers. خرنسار (*kharfstar*) means the same thing and is used in purely Z. literature. P.

\* Vis. III. 7. † *Āθa θri*° *Dahaku*; Yt. XIX. 50. ‡ Yt. XXII. 11, 12; Yt. XXIV. 58. || Also used contrasted with *būmi* (भूमि). ¶ Barth., Wb. 207. \*\* य इक्षयन्ति पर्वताम् तिरः चतुर्भुजैवम् (RV., I. 19. 7); प्र वक्ष्या अभिजन्तु पर्वतानाम् (RV., I. 32. 1.), etc.

Guj. has the word **जबलर** used in the sense of one who possesses a robust body which can stand a lot of wear and tear.

*vispa*—Note short final, a sign of later age.

*mazdadāta*—√*dā* (दा) to create. Created by Mazda.

*aša-ciθra*—contrast *daēvō-ciθra* above. Ven. VIII. 21 (Sel. VI, verse 2)

3. *mraot*—3/1 impf. par. √*mru* (मृ) to speak. \*

*baya*—1/1 f. Kan. says "parts" and thinks (Ij. Vis., p. 88, ftn.) that the three lines composing the *Yabā* are referred to. Mills trans. "piece (of composition)". Dar. says "hymn" or "sacred prayer".\* Barth. (Wb. 927) says "a piece out of the Scriptures, i.e. a hymn". Pah. trans. says *frakart* (section, part). Nair says **विभजना**. In this sense the word is the same as Skt. भागः but is f. But the word is used in the other two genders as well. When n. it means "luck", Skt. भाग्यम्. When m. it corresponds to Skt. भगः and means God. It is found in O. Per. also; *Baga vazarka Aura Mazda* (Ahuramazda, the Great God), Insc. Xerxes. In Y.A. it means "a divinity", e.g. *Māghem . . . bayem raēvantem*, Yt. VII. 5. The word is cognate with Russ. *Bogu*, God; Eng. *bogey*; P. Guj. बाड (coll. बाड or बाड). The title of the Nask *Bayān Yašt* is evidently from this last *Baya*, m.

*Spitamā*—Kan. trans. throughout this word by "holiest."

*aēša* refers to the *yašt* above in verse 1. See Barth., Wb. 33.

*tē* (v.1. *tašt*)—4 1. ते, तुभ्यम्.

5. *mē*—Kan. takes this with *Ahuna Vairya*. Haug takes it with *baya*. Mills says "which (i.e. the *Ahuna Vairya*) especially belongs to me".

*anapayūχda*—Barth. takes it as 7/1 of an abstract noun f. (Wb. 116); Kan. (Dict., p. 28) takes it as 1/1 p. pt. (f.) of √*vac* with *api* and the neg. *an* qualifying *baya* and trans. "without interruption". The idea is that while the verse is being repeated nothing else must be spoken in the middle. Nair. seems to mean the same thing when he says अनधिकोक्त्या (किल अवस्तात् अन्यात् मध्ये न वक्ति)। Reich. says "without insertion (of other words)"; Haug trans. "without mistakes"; Mills says "without needless repetition".

*anapišūta*—Barth. (Wb. 115) says "not disarranged"; Kan. (also Mills) trans. "without omission" (*an* + *api* + √*śu*, श्रु, to fall); Haug trans. "without mispronunciation".\*\* Nair. says अनधिकोच्यतेन (किल न घटे).††

\* "Prière divine".

† Of. *Yasnō karotayo* above, Yas. I.VII. 22.

‡ Of. Eng. "portion".

|| The word means a spirit or ghost; the phrase **दाबडामांनो बाड** means Jack-in-the-box. ¶ Attraction of *yašt*. \*\* Mills adds a ftn. (op., cit. p. 261): "I do not think mispronunciation is here intended . . . I am strongly inclined to read *anapašūta*". †† A very extraordinary rendering, but see the Pah. version below.

*srāvayamna*—1 1 pres. pt. caus. pass. f. √*śru*. Being chanted. Cf. Yas. IX. 1.

*satam*—शतम्. The syntactical use of this numeral is exactly as in Skt. (Whit. § 486 b, c.)

*paiti* with acc. means “equal to” (Reich. § 522).<sup>\*</sup> The word is also used in the sense of “reward” or “return for service rendered” (esp. with reference to divinities) with the same construction.

*ratwām gāthanām*—Reich. says “(gāthā of *Ratu* force”. Barth. (Wb. 1499) explains this, that the literal idea of the word, namely “the authority of the *Ratu*” receded into the background in course of time and the word got the generalised sense of “authority”. (Generally however it was confined to mean authority of the holy books. Kan. trans. “precious” (कीमती) i.e. “full of merit” †; Haug says “principal”; Mills trans. “prominent in the ritual”; Nair. says गुह्यतराणाम्. The word *gāthā* need not be taken in the special limited sense but in the orig. meaning of “chants”. The old A. texts, like the Vedic, had to be chanted.

*āt*—Even. • Mills says “further”; Kan. says “but”; Nair. has चेत्.

*anyē*—1, 3 for 2/3 required with *paiti*.

*ratavō*—refers to the *gāthanām* mentioned above.

6. *mē*—Mills and Haug take it with *ayhvō*. Better take it the same way as in the last verse.

*ātahmi*—7/1. In this, एतस्मिन्.

*marāt*—3 1 opt. pres. Shall recall (mentally). Haug. The √*mar* is the Skt. मृ. Nair. says अधेति [अधीते]. The idea is that the verse is mentally repeated.

*marō*—1 1 pres. pt. par √*mar*. Remembering. The participial stems in -ant often have the 1 1 in -ō (Jack., A.G., § 295). Haug trans. “in the course of recalling”. Mills says “having recalled”.

*dr̥ṇjayāt*—“Shall mutter” (Reich.); Barth. (Wb. 772-3) says that the word means “to learn by heart”, to repeat constantly in a low voice as is done while learning something by heart; “shall undertone it” (Mills); Nair. says प्रकृष्टं तदधीतं गुणयति ‡ (किसल कामलीकुरते). It is a technical term used in ritual for muttering, corresponding to the जप.

*srāvayāt*—Shall chant aloud (in contrast to the above). “There are three expressions used for the recital of the sacred texts, viz. *mar*, ‘to recite’, *dr̥ṇj* (or *frāmrū*), ‘to recite in a low tone’, and *srāvaya* (or *frasrāvaya*), ‘to recite with a loud voice observing musical accents’. The first expres-

<sup>\*</sup> See also Barth. Wb. 824. † Kēh. adds (1j. Vis., p. 89, fn.) that the word may be connected with मृत् and hence would mean, in this context, “leading unto truth” i.e. serving as spiritual guides. Hence I have translated “holy”. ‡ Of. Guj. मृगमृगु to buzz, to mutter.



sion conveys the most general meaning, viz. 'to repeat from memory' (*mar*, मर, to recollect), which was very likely done in the same way as the Brahmanas repeat the verses of the *Rigveda*, observing the accents in general. *drənj* means evidently a peculiar kind of recital; it is chiefly applied to spells, and may be compared to the recital of the verses of the *Yajurveda*, which is done with a low voice, and monotonously. *frasrāvaya* is the solemn recital in the form of a very simple tune, comparable to the *Sāmaveda* by the Brahmanas. This expression is pre-eminently applied to the *Gāthās* (Haug, p. 142, ftn.). I am rather inclined to take these three terms as corresponding to the Skt. दृष्टीर्मास्, जप् and मै respectively.

*yazāite*—"Should praise it" (Kan.); "prays to it" (Reich.). "After chanting or reciting sacred verses one prays to them (the versé, or hymn, being considered a deity) with the formula: *Ahunəm Vairim yazamaidē*". (Haug, p. 186, ftn.). The formula *stāomi Aṣem* is also used for the Aṣem.

*θriš-ciṭ*—All commentators (including Nair.) have taken this word to refer to the crossing of the bridge three times. Mills seems naturally puzzled at the idea of the triple crossing and attempts to introduce a new idea in his trans., "with even threefold (safety and speed)" and adds (S.B.E., XXXI, p. 261, ftn.): "three times seems to me to lack meaning, but it may have given rise to the foolish belief that the soul went three times before death to heaven". I propose to take it as referring to the three regions referred to immediately after.

*tarō*—Across, तिरस्.

*paratūm-ciṭ*—From √*par* to cross over (Barth. Wb. 851). Bridge. Here the reference is to the bridge—the *Cinvatō paratūš*; the bridge which the soul crosses on the morning of the fourth day after leaving the body, and where it is judged by *Sraoša* and *Rašnu*. Nair. says चांदोर पुडलेन सेतुना. Cf. Kur. *purd*, Pers. پور (pūr), bridge.

*frapārayeni*—1st sub. pres. caus. par. √*par*. I shall cause to cross over, i.e. help to cross over. Cf. Grk. *πείρω*, to pierce through; Goth. *faran*. Nair. says प्रापयानि. The same idea and the same words occur in Yas. LXXI. 16,\* Ven. XIX. 30,† and Vis. VII. 1.

*ā*—Unto, with abl. Cf. *ā-darəyāt*, Yas. LX. 6, above.

*raocəbyō*—Note plu.; cf. Yas. XII. 1, above.

7. *aparaodəyete*—Makes less (Kan.); omits (Reich.); Mills trans. "takes ought therefrom"; Nair. says परिहरति.

*yaṭ . . . vā*—Whether.

*naēməm*—Half. Pers. نیم (nīm) half. Cf. *antara-naēmāt*, etc., Yas. LVII. 21.

\* *frapārayəne urvīnəm tarō Cinvatō paratūš*, † Sel. XIV.

*brīṣūm*, *caṣruṣum*, *paṭtaṇhum*—A third, a fourth, a fifth (part). These are special formations only found in Av. and not paralleled elsewhere.

*pairi* . . . *tanava*—1/1 pres. sub. par.  $\sqrt{\text{tan}}$  with *pairi* to keep away from, to twist away from (Barth., Wb. 633).\* Cf. *pairi-tē tanava vrodnam haca acištāt aṇhao*, Yas. LXXI. 15. Nair. says विस्त्रयामि.

*dīm*—Cf. Yas. IX. 1.

*avavaitya*—Orig. 3/1 f. of *avavan*.† As much; Barth. (Wb. 175) takes it as 7/1 used adv. Nair. says तावन्मात्रेण.

*bāzas-ca*—Kan. takes this as 2/1 of the n. stem and trans. “length” (Dict., p. 381) and *bāzō* below as adj. 1/1 meaning “long”. Barth. (Wb. 962) seems to take it as “in height” (7/1)‡. Nair. says पिण्डेन. Mills takes it in both places as “large”.

*fraṭas-ca*—Nair. says इष्टुल्लेन. Kan. takes this in both places as he does *bāzas-ca*. Mills in both places takes it adj. and trans. “wide”.

*pairi-tanuya*—1/1 opt. pres. atm.

*īm*—1/1 f. *iyam*.

*zā*—1/1 f. The stem is *za/em* (ज्ञा). Jack. (A.G., § 318) explains this form as from  $\times zān$  (?) + *s*. The declension of this word is apt to be confounded with that of *zyām* (जिम), winter (Reich. § 384). Cognate are Gk. *χαμαί*, Lat. *humī*, Russ. *zemlyā*; Pers. *zami* (زمی) is a derivative.

*asti* . . . *fraṭas-ci*—Nair. trans. अस्ति च इय जगती तावन्मात्रेण पिण्डेन यावती इष्टुल्लेन. Haug and Mills regard this sentence as *Pāzand*, i.e. an explanatory parenthesis. *bāzo* is length, the meaning usually given is “height”. *fraṭas-ci* refers to the breadth. Kan. takes these words as adj. f. 1/1 (Dict., p. 381).

8. *vaoce*—1/1 ātm. pīpft.  $\sqrt{\text{vac}}$  (Reich.); Kan. takes it as pft.

*ya*† *ahumai* *ya*† *ratumai*—Barth. (Wb. 284) trans. “which contains the words *ahu* and *ratu*”. Mills also seems to agree with this idea. Haug trans. “about the heavenly lord and the earthly master”; and Kan. follows him when he says, “referring to the *ahu* and to the *ratu*”. The same two words occur also in Vis. I. 5. and Vis. II. 7. and the Pah. commentary on the former passage (quoted by Barth.¶) says: “that divine being (*mēnuk*) upon the path to whom one finds the Lord and the Teacher”. Nair. says, यत् स्वामिन् यत् गुरुन् (इदं रतस्मान् प्रकटं यत् स्वामिनो गुरोर्गुरुणम्). The meaning seems to be that the *Ahuna Vairyā* leads a man to *Ahu* and to *Ratu*.

*avaighe*—6/1 m. That yonder. “That heaven as contrasted with this earth”.\*\*

\* परिस्त्रय् in RV. has a similar sense, used with acc.; परि यां जिज्ञया तनत् RV. VII 72. 8. † Kan., Dict., p. 52. ‡ See Reich. § 355. § 6.B.E., XXXI, p. 262, fn. 3, where he says that this refers “to the wording of the *Ahuna*”. ¶ Loc. cit. The Pah. passage runs: ān mēnuk iō X atdō n dostawar dārend pa rās i ōi. \*\* Reich. A.R., p. 174.

*aṣṇō*—6/1 of *asan*. See *asmam* verse 1 above.

*dāphōi*—5 1 m. Creation. The usual form of the word is *dāhi* (see below, the last word of this verse).\* The variant *dāphi* is found only here. Cf. Skt. धानि (dwelling place) which occurs in RV, IV 55. 7, and in other places.

*-paīštānaya*—(‘f *maiḍyō-paīštānūs-ōa* (Yas. LVII. 6; Sel. II).

*narš aṣaonō*—Nair, as usual following the Pah. tradition takes this as a proper name and says प्राक् नरात् युक्तात्मनात्. (गदधीमदात्); cf. above verse 2. It may be noted that in Yas. XII. 7 (Sel. V.). Nair says only नर पुष्पात्मन्

*zū* *lāt* 5 1 of a noun from *zan* (जन), to be born. Birth. (Cf. Yas. XLIV. 3 (Sel. XVI)

*hū*—6 1 of *hvar* m. Sum of Yas. LVII 10 (Sel. II). Har takes this as equivalent to *hu* (हु), good and compounds it with *θwarštō* †

*θwarštō* (*ān*) —Barth. (Wb. 796) takes this as 7 1 of, *θwaršti* f. 1 —from *θwaras* to cut out, to create. Kan. takes *θwarštō-kōhrpya* as a comp. 7 1, taking *θwarštō* as p.pt.pass. of *θwaras*. (Dict., p. 237), and trans. “created-shape”. The loc. may be due to the idea of creation *into* a shape. Haug takes *hū θwarštō kōhrpya* as “sun-composed matter”; Nair, says सूर्यस्य विनिर्मितकथ्यात्. The loc. ending *-ya* is due to “an enclitic postpositive *a*” which is added to the regular ending *-i*. (Cf. also the endings *-āda* (5 1; Yas. IX. 4)‡, and *-āva* (7/3; Yas. IX. 5¶). .

*ape* (*ān*) —After (in the sense of time); Barth., Wb. 82. Thus also Kan. in Ij. Vis., p. 90. But in ftn. 5 on the same page he suggests that it may be 7 1 of *apa* wish (*āp*, to wish) and he gives this latter rendering in his Dict. (p. 33), where he quotes another passage: *yā me daēnām māzdayasnīm tras-ca dāt apāw-ca aotāt* (Yt. IX. 26\*\*), which he trans. (Kh. A. b. M., p. 261) —“Who (Drvāspā) may fix her faith†† in my law of Mazda-worship and may proclaim her wish”. But in Dict. (p. 463) he quotes the same passage with the v.l. *api-ca aotāt* and trans. *api-va* as “to learn”, “to come to know”.‡‡ Haug trans. the word *ape* “before”, and renders the whole sentence *para hū . . . dāhim* by “before the Sun-composed matter for the creation of the archangels”. Kan. quotes this,|| with the remark that the Ameshaspends, according to this idea, would seem to have been born from the solar radiance. Mills remarks on Haug’s trans.¶¶ that this “would give us a materialism”. He himself renders the passage thus: “before this sun with its body made for the acquisition of the creation of the

\* *dāhi* occurs only in one other place besides this verse, viz., Yt. XIII. 77, Barth. Wb. 744.

† Quoted by Kan., Ij. Vis., p. 90, ftn. 5.

‡ Reich (§ 363, ftn. 3) explains the f. 7/1 ending in 5 as due to the influence of the *a*-stems. The syntax of the loc. as here is explained in § 519.

¶ Jack., A.G. § 222.

¶ Sel. I

\*\* Sel. XXII, Part 2. The words quoted are the words of Z.

†† The word *avas* is cognate with Skt. अवस in अवसा.

‡‡ Cf., Yas. IX 25, Sel. I. See Barth.

Wb. 41, where he compares *api-aot* to Lith. *pausė*, impression.

¶¶ Ij. Vis., p. 70, ftn. 5

¶¶ S.B.E., XXXI, p. 262, ftn. 4.

Bountiful Immortals"—explaining further: "Enabling us to receive the blessings which they bestow through the influence of the sun".\* Nair. says *अनाद्यो वै अमराणां गुरुणां दत्तम्* which is rather inexplicable.† If we take Barth.'s trans.—"before the creation of the sun . . . but after that of the Holy Immortals"—the idea implied is that the Immortals being parts of the Almighty Himself have in a sense co-existed with him, before they were "created" as individual entities. On the whole it were best to take *ape* as a variant of *aipi* (अपि)‡ and to trans. it by "even", construing *para* and *dāhim* both with *hū* and with *Amāšanām*.

9. *frā* . . . *vavaca*—Barth. (Wb. 1332) says that here (and only here) the word is used in a "pregnant" sense of "calling forth (into existence) through Speech". The idea seems to be that of creation through the power of sound or of the *mantra* corresponding to the Grk. idea of the music of Apollo, or of the *lógos* in *St. John*, I. 1. Haug also translates the same way. Kan. and Mills merely say "declared".

*mē*—Reich, omits this word in his trans. Mills takes it as governed by *vavaca* and trans. "declared to me (*Zarathuštra*)" and adds (p. 262, ft. 7): "Of course fictitious, as Z. had long been among the dead". Kan. follows Mills, but does not try to explain who the "me" may be. Haug. trans. "my two spirits" and explains: "The two spirits united in Ahura Mazda, as the one God, are *Spəntō-Mainyūš*, 'the beneficent spirit' and *Ayro-Mainyūš*, 'the hurtful spirit'".§

*spanyā*—1. 1 com. of *spənta*. Holier (Barth., Wb. 1612). Cf. *Mainyū* . . . *yaγā spanyā ūti mraoγ yəm angrəm*, the two spirits . . . of whom the holier spoke thus to the hurtful one (Yas. XLV. 2.). This is of course the *Spəntō Mainyūš* and not, as Mills understands it, Ahura.

*Manivā*—6. 2.

*stim*—2. 1. Creation. See note on *ā-stiš*, Yas. LX. 1 (Sel. IV). The whole phrase *stim* . . . *bušyeiñtim-ca* is also found in Yas. LII. 1. and LXVII. 22.¶

*bavaiñtim-ca*.—Lit. this is the philological equivalent of Skt. भवन्तीम्. And Barth. (Wb. 927) translates it lit. as pres. pt. of *bū* (भू) "becoming", i.e. about to come into existence. The three words *haiti*, *buvinti* and *bušyeiñti* occur together elsewhere also—Yas. XXI. 4, Vis. XXIII. 2.\*\* and the two passages (Yas. LII. 1 and LXVIII. 22) noted above. In all these cases the Pah. trans. takes it in the sense of the p.pt. *būtā*. The Pah. trans. in these passages runs: *kēca hēnd, kēca bāt hēnd, kēca bavēnd* (Barth., Wb. 933, note 5). Nair in the Yas. passages always translates वर्तमान, अतीत and भविष्य. Kan. and Haug support this traditional trans. which is in fact

\* S.B.E., XXXI, p. 262, ft. 4.

† Skt. Par., II, Note 111.

‡ Geld. notes a v.l. *api*.

¶ P. 187, ft. 1; cf. also note on *Ayro-Mainyūš*, Yas. IX. 8. (Sel. I).

§ Barth., Wb. 1692.

\*\* These two passages read the first word *həntəm* (m.) and the other two words correspondingly in the same gender.

the most obvious one. Mills trans. like Barth. but asks whether it cannot mean the past.\*

*ḡyaoθnō-tāitya*—Through the words beginning *ḡyaoθananām*; Barth. (Wb. 1713) takes this as 7/1 of *°tāitāt* (f.).† The word occurs only in one other place besides this—*ḡyaoθnō-tāitya havanaēibyo paitijanyhōit*, “at the word *ḡyaoθananām* he shall spring to seize the mortar” (Nir. 81)‡. Similar in formation is the word *uštātāt* which designates (1) the portion of Aṣem beginning with *uštā asti* . . . (see Yas. XXI. 2. below) and (2) the opening verse of Gāθ. Ušt., Yas. XLIII. 1|| (used in Yas. XX. 4.¶ and Vis. XVIII. 1 and 2 in this sense).\*\* The *-tāt* is a secondary suffix corresponding to *तति* (or *-तत्*) of Skt. In Avesta as also in Skt. the suffix has a general abstract signification “but opinions are at variance as to its nature”††. We often find the *-tāt* used almost as an independent word, e.g. *yavōē-ca*‡‡. *tātāē*, “for eternity” (Yas. LXII. 6) as contrasted with *yavatātāē* (Yt. XIII 50). The words *Haurm-tāt* and *Amərətā-tāt* show the same suffix. Barth. trans. *ḡyaoθnō-tāt* into Ger. as “*ḡyaoθna-tum*”, i.e. the (words beginning) *ḡyaoθananām* (Wb. 1713) and similarly *uštātāt* he renders by “*ušta-tum*” (Wb. 418). Mills||| and Kan. (Ij. Vis. and also Dict., p. 560) trans.: “With reference to the performance and realisation ‘of the actions of a life devoted to Mazda’.”¶¶ Haug trans. “Through the operation of the actions of life towards Mazda”. Reich. (A.R., p. 175) says “by (speaking) the passage *ḡyaoθananām*, viz. *ḡy. a. M.*”

10. *uxδanām*—Prayers. Barth. translates the word (here as well as elsewhere) by revelation or “words revealed by a divine being”\*\*\*

*uxδotama* (अ॒प॒.)—Lit. that which is most a prayer; i.e., the greatest or the most efficacious prayer. Mills says “most emphatic”. Nair. says वाक्योऽथो वाक्यतमम् (किञ्च सुलतमम्).

*yāis* (v.l. *yāi*)—Reich.††† says that 3/3 is used for 1/3 and cites Yas. LVII. 17 (*vispāis ayān-ca ḡṣafnas-ca*)‡‡‡. Jack. notes that *yāis* is used as a general plural case. This he notes is often the case with 3/3 terminations.||||

*vaocē*—Barth.¶¶¶ takes this as 3/1 pass. √*vac*. He takes the following two verbs also the same way. Haug and Kan. take this to be 1/1, and the latter apparently takes *yāis* as an irregular form of 2/3 of *ya* (m.).\*\*\*\* Nair. says यः कदाचित् प्रकटं अबोधत्.

*mruyē*—Mills asks (p. 262, ftn. 10): “Can *mruyē* (-vē) be a third singular like *ghnē*, *išē*?” The ending *-e* is sometimes found for 3/1 atm.†††† *ṛuē* as 3/1 atm. (pass. in sense) is found in RV., V. 61. 8 (उत वा नेमो अश्नुतः उमां इति ṛuē पविः).

\* S.B.E., XXI, p. 262, ftn. 8. † Can it not be 3/1 of *°tāiti* (f.)? ‡ Dar., S.B.E., IV, p. 355. || Sel. XVI, last verse. ¶ See below p. 194. \*\* Barth., Wb. 418. †† Whit. § 1238. ‡‡ From *gese*, time, duration; cf. *gese* (Yas. LX. 7, Sel. IV). ||| S.B.E., XXXI, p. 262. ¶¶ “Through the state of action”, Mills adds in a ftn. \*\*\* Wb. 381. ††† A.R., p. 175; and Reich. § 427. ‡‡‡ Sel. II, above. |||| A.G., §§ 220 and 402; see also Kan., A.G., p. 148, ftn. 8. ¶¶¶ Wb. 1331. \*\*\*\* A.G., p. 148. †††† Jack., A.G., § 450 and § 518. 1. ii (ftn. 5) and Whit. § 613.

*vaχšyete* (v.l. *yeite*)—Kan. takes the verbs *vaoce* and *mruyē* as 1/1 but he takes this as 3/1 (pass.); Haug also takes similarly.

*ana*—Barth., Wb. 112 ff. takes it as a pron. used substantively, referring to the prayer.\*

*avavaŋ . . . yaθa yaŋ*—So much . . . that (Barth.)†. Cf. *avavata aojaṇha yaθa pañca narō*, “with as much strength as i. (there were) five men”, Ven. XV. 10.

*uxδata* (ἀπ.)—Word-effectiveness (Reich., A.R., p. 175). Barth. takes similarly‡. The word is fem. with *-tā*-suff. Kan. (Dict., p. 95) trans. the word by “praiseworthiness”, but in Ij. Vis. he says “worth” (वैभाक्त). Nair. says नत् एतावत् वाक्यम् (किल एवं कार्यसि)।

*yaŋ*—If.

*diŋ*—Barth., Wb. 685 reads thus, but later, Wb. 1553, he reads *dim*. Reich. also (A.R., p. 175) gives both the variations within half-a-dozen lines. There is an enc. pro. *di* (*day*) which shows a few sporadic forms. These forms may be used as referring back to a previous substantive or sometimes as anticipatory||. The forms are *dim* (2/1 m. f. n.); *diŋ* (2/1 n.), *dīs* (2/3 m. f.) and *dī* (2/3 n.)¶. Kan. also mentions a form *dom* (2/1 m.)\*\* Kan. puts a stop after *astvā* and trans., “its worth is equal to the whole corporeal world”, evidently omitting the *yaŋ*.††

*āsaχšat*—3/1 s-aor. subj. par. √*sak*‡‡ with *ā*, to hold in memory.

*saχšās* (v.l. *sašās*, *sašās*, *saχšyās*)—1/1 pres. pt. par. √*sak*. Kan. trans. “learner”, or “pupil”.

*dadarānō*—1/1 pft. pt. atin. √*dar* (द)‡||. Holding in mind, retaining in mind. Kan. trans. *āsaχšat* . . . *dadarānō*: “the learner if he studies diligently”, taking the last word as “diligently”.

*nī pairi* . . . *haraite*—The atm. is here used reflexively. It means “protects itself from (*pairi* with abl.)”¶¶. Cf. *niṣhaurvaiti*, Yas. LVII. 16 and *hiṣārō*, Ib. 17. (Sel. II).

*iriθyāstāt* (ἀπ.)—5/1 f. pres. pt. par. √*raeθ*. Death. Cf. *iristanām* Yas. XXVI. 7.

11. Kan. takes this verse as spoken by Z.

*frāvaoce*—Pass. as in previous verse, Mills and Haug trans., “I (Ahura) have proclaimed”. Kan., however, takes it as pass. and trans., “has been declared unto me (Z)”.

*saχšāēm* (v.l. *siχšāēm*, Barth.; *siχšim*\*\*\*) (ἀπ.)—Adj., “worthy to be

\* Reich., A.R., 175. † Wb. 176. ‡ Ib. 382; “Spruchtum vva. Spruchgewalt,—wirksamkeit”. || Ib. 684 ff.; and also Reich. § 580. ¶ Reich., § 398; Jack., A.G., § 396. \*\* A.G., p. 141. †† Or does he take *yaŋ diŋ* together? ‡‡ √*sak* means “to learn”, “to understand”, Skt. ज्ञ् and शिक्ष् are connected. ||| Barth. Wb. 690. ¶¶ Ib. 1787. \*\*\* Ib. 1580.

learnt". Used with dat. of the person. Nair. says शिक्षणीयम्. Barth. takes it as a sort of desid. pt. (*Grundriss d. iran. Phil.*, I. § 320). Mills\* suggests another way of taking this sentence: "it has been declared to us, the learner and the one in charge of the ritual". Haug trans., "(I) repeated"; Kan. says "in order to be taught".

*hiṣmāirim-ca* (अ०).—Pft. pt. Best to take it like the previous word *saṣṣaēn* and trans. "worthy to be thought over". The word lit. means "worthy to be remembered" (√ *mar*, × *smar*. स्मृ-स्मर्) and Kan. takes it thus. Nair. says उदीरणीयम्.

*yaθna* (v.l. *yaθana*, Reich.)—Barth. takes it as an indec. and trans., "and indeed"†. Kan. takes it in the sense of "so that"‡, but in his Ij. Vis. he apparently omits to trans. this word.

12. *yaθa*—Geld., Barth., and Reich. print this *y a θ a* as if it were a quotation from the text. Haug takes it in the ordinary sense, "as" or "when".

*frā . . . āmraot*—Kan. trans. "has recited with understanding". Reich.|| calls it "an universal injunctive".

*iða*—Refers to the beginning of the hymn.

*dim*—Reich. thinks it refers to Z. Kan.¶ takes it as referring to Ahura Mazda. Haug merely says "it" without further explanation.\*\*

*uhūm-ca ratūm-ca*—Kan. strangely enough follows Haug here in taking *ahu* to be the spiritual leader and *ratu* as the earthly sovereign, दौन तथा दुनियांना वडा. Usually he takes it the other way††. Mills trans. "Lord and regulator". Nair has स्वामिने गुरवे च.

*ādadaṭ* (v.l. *dadṭ*)—Geld., Barth. and Reich. print *ā d a d a ṭ*. Kan. trans. "appoints" (मुकरर करेके). Nair says दधाति and adds by way of explanation किल वपुः आचार्याय दत्ते.

*iθa*—Thus, in this manner. Cf. इत्या‡‡, इत्यम्. Reich. prints *i θ a* for he thinks the word is meant for *aθā* in the first line of the hymn, hence a quotation. Geld. thinks that *iθa* is a variant of *iða*||. Mills adds by way of explanation, "by thus reciting these authoritative words". Nair. says एवम्. Kan. says "likewise" (तथा).

*dim*—Kan. takes it, consistently with the previous *dim*¶, as referring to Ahura Mazda and so do the others. Nair. seems to refer it to the *dāmabyō*, माः याः . . . दृष्टयः.

*para-cinasti*—, *kaes* with *para*; Barth. says that in exigetical texts like this it means "to refer to" and is used with the acc.¶¶ Kan. (Dict., p.

\* S.B.E., XXXI, p. 263, ftu. 1.

† Wb. 1250.

‡ Dict., p. 421.

|| § 660.

¶ Ij. Vis., p. 91, ftu. 4.

\*\* Probably referring to the hymn itself, see his trans. of the next

verse. †† See his Dict., p. 430.

‡‡ Grass, Wb. 204.

¶¶ Quoted by Barth., Wb. 366, note 2.

¶¶ Wb. 430.

181) takes the word as from *cū* (7th or ८th-class) with *para* meaning "to acknowledge," "to regard". Haug says "recognises as prior". Nair. has बासादयति.

*manas-paoiryāēbyō dāmabyō*—('reation prominent in possessing mind. Kan. explains this to refer to humanity. Haug trans. "the creature, the first being the Mind".\* Mills trans. "creatures who have 'the mind' as their first" and add. (S.B.E., XXXI, p. \*263, fn. 3), "see *dazdā manayhō* coming 'before' *šyuoθanauēm apḥēuš*, *χṣāθrm* and *rāstūrām*." Reich. says "for the creatures with the first thinking (?)", and he says "according to the Pahlavi translation these creatures are *Gayomart* . . . and the first creatures of the good creation"; † and he adds the word "obscure". Barth. (Wb. 1126) says "first in thinking" (der erste im Denken). Nair. apparently following the Pah. version says एवं ताभ्यः बासादयति याः होर्मिज्दस्य मनसि प्राक्तनाः सृष्टयः (किल सृष्टीः प्रवर्तमाना कुर्वन्नास्ते । होर्मिज्दमनः प्रमोदकरः) ॥ Haug seems to have hit the true sense; Ahura is the first of the Holy Immortals.‡

*y a θ a . . . a \* ) a*—These are quotations. Haug trans. these words in the usual manner. Kan. trans. the whole sentence rather lamely: "(such a person) acknowledges him as the greatest of all creatures"; he, however, admits this weakness of his renderings and thinks it might have been better.¶

This verse and the next two are very obscure in construction. The words are not difficult. Nair. is more than usually involved in these verses. Kan. does not even attempt the verses 13 and 14 for the reason that he cannot offer a connected rendering of the whole.

13. *hujitiš*—1 I. Good beings (Haug); amenities of life (Mills); good conduct of life (Reich.); happy life or the happiness of life (Kan., Dict.); good life (led according to the teaching of the Scriptures) (Barth., Wb. 1821). Nair. says सुजीवनि. Mills thinks that *Mazdā hujitiš vayhēuš* is a quotation from an earlier and lost version of the Ahunavar.¶

*θritim tkaēšam*—Third sentence (Mills); third proposition (Reich.). Barth. understands the word *tkaēša* here to mean a single sentence of the scriptures or a single doctrine or dogma\*\*. The first two teachings have\* been given in the previous verse when explaining the two phrases beginning with *yabā* and *aθā*, and the word *vayhēuš* now introduces the third teaching contained in the Ahuna Vairya.

*ādranjayeiti*—, *drang* + *ā*, to affirm, to fix††. I have followed the trans. of Barth.‡‡

\* The Immortals with Good-Mind at their head. † In the Pah. as given in the version of West (S.B.E., XXXVII, p. 467), there seems to be no mention of *Gayomart*. Perhaps Reich. thinks of some other Pah. text. The trans. as given by West of the Pah. version is given at the end of these notes. ‡ See above, p. 81 (top). § Ij. Vis., p. 91, fn. 5. ¶ S.B.E., XXXI, p. 263, fn. 4. † Wb. 813. †† Barth., Wb. 772. ‡‡ Ib., loc. cit., and 1721.



*im*—This is an enc. pron. *i*, of which the following forms are found. 2/1 m. *im*; 2/1 n. *it* (G.A.), *it* (G.A.)\*; 1/2, 2/2, and 8/2 *i*; 1/3 n. *i*; 2/3 m. *it*, n. *it*; Mills refers it to Ahura and Haug to Ahunavar.

*Manayhe*—4/1. I take this word to refer to Vohu-Manō. Nair mentions मनुष्य here.

*fradaxšitārēm*—Teacher, or Master. The word is used in Gāθ. Ahu. (XXXI. 17) for Ahura Mazda: *zdī nē Mazda Ahurā vāḥēuš fradaxšitā manayhō†* (Barth., Wb. 982). Mills trans. "one who indicates (the truth) to mind".

*aētavaitya*—Barth. (Wb. 18-19) takes it as the 7/1 of *aētavan†* used adv. and trans. "therewith".

*kārayeiti*—Caus. √har. Makes out to be, i.e. points out.||

14. *ya† dim . . . dāmān*—Reich. call this passage "obscure. Haug trans. thus:—

"And he acknowledges it for the creatures through Mazda, so (he does) this, that the creatures are his". Mills says: "And when he acknowledges Him for the creatures thus, 'O Mazda!'‡ he acknowledges Him (as their ruler) when he assigns the creatures to Him thus". The order of words here is very obscure—this being the beginning of prose style is necessarily involved like that of the *Brāhmaṇas* in Skt.

*M a z d ā i*—Geld. reads *M a z d a*, but says in his footnote (2): "So all Mss. Bb. 1\*\* above, *Mazda yitā††—Mazdāi ita?*" I have adopted his suggestion here and take the word as a quotation.

*dim* (v.l. *dām*, *d . . .*)—Geld. and others read *tām*, but Geld. notes the other v.l. mentioned here as well as the *dim*. I have adopted this reading to keep up the uniformity with the preceding verses; as referring to Ahura Mazda.

*ahmāi*—4/1 used for 6/1. Cf. *ahurāi* in the Yaθā (Sel. VII. a).

*ta† . . . xšāθrēm*—The words also occur in Yas. LIII, 9 (Gāθ Vah.), *ta† Mazda tavu xšāθrēm yā vərəjyōi dāhī drigaovē vahyō*.

*d r i g u b y ō* etc. (v.l. *d r e °* Reich. and Haug)—Note that in the quotations the full text is not given, and often only the crude words (uninflected are quoted): The last sentence (*d r i g u b y ō . . . Spitamāi*) is characterised by Reich. as obscure. Haug connects it on with the following words up to the end of the verse. His trans. follows closely the Pah.

\* Used as a particle only, Skt. इत्. † Jack., A.G. § 397. The *im* is not to be confounded with *im* (इयम्) which is the 1/1 f. of the stem *acm*. It may be noted that for the *im* in verse 12 Geld. notes the v.l. *acm*, *ym* and *ym* (?). ; Sel. XXXIV, Part II. || Barth. Wb. 488; he compares Skt. मनुष्यन्. ¶ He adds a footnote: "Reading Mazda (?)"—S.B.E., XXXI, p. 363, fn. 4.

\*\* See his *Prolegomena*, p. II. †† The letter *y* here has got the medial form and hence it may be read the other way also. This MS. Geld. notes is a carefully written one on the whole.

version. He says "(The phrase) *dragubyō vāstārēm* ('protector for the poor') acknowledges, as a friend to Spita na, the five phrases, etc. "Somewhat similarly also Nair.: यः दुर्बलेभ्यो आहारं आखाद्यन्नास्ते । (किल श्रमं तेभ्यो कुर्वन्नास्ते) । यथा मित्रं स्थितमाय पंचन्यायो भूतः ॥ etc.

*vabā*—As it were.

*urvaθēm*—Friend, Barth. derives it (with a query) from  $\sqrt{var}$  to choose.\* Cf. *kē urvaθō Spitamāi Zaratruštrāi nā Mazdā?* Yas. Ll. 11.†

*Spitamāi*—4.1 for 6.1? Or is the Av. idiom the same as the Eng. "friendly to a person".‡

*pañca-ṭkaēṣu*—Geld. prints these separately. I have made them into a comp. "five (-fold)-teaching". The punctuation of Geld. is notable. He puts a stop *both* before and after these words. And he adds this valuable footnote: "All manuscripts connect *pañca ṭk* continuously with the foregoing|. J3|| alone has a large stop before *pañca*, the translation however does not begin till *ṭkaēṣu*; cf. Yas. XX. 3, XXI. 2".\*\* Hence I trans. the words separately as an ending—" (Thus) the five (-fold)-teaching". The commentary proper ends here; what follows is a catechism (see below). The "five-fold teaching" is rather hard to explain, very probably the phrases beginning 1. *yuθā*, 2. *aθā*, 3. *vaykōus*, 4. *χṣaθrēm* and 5. *drigubyō* are meant.

*vispēm* is used in the sense of "whole".

*fravākēm*—Haug trans. "recital"; Barth. says "revelation" ††

*haurum* (v.l. *rem*)—सर्वम्, the whole. Note that the word *vacaḥ* in Av. is neu.

15. *vahištō hāmō kārayaṭ*.—This *pāda* has been taken variously. "The same impressed it on ('his' or 'our'?) memory" (Barth. and Reich.), taking *kārayaṭ* to mean "impressed on the memory" ††. Haug says "the Most-Excellent, the Eternal, caused it to be repeated (after him)". Mills trans., "and as he pronounced it the best, so He caused it to have its effect, (He, ever) the same, (as He is)", an unnecessarily involved and verbose rendering. Kan. (Dict., p. 585) takes, *hāmō* to be 8.1 used for 2/1||, and he trans. the word as "complete" or "whole" (संपूर्ण)-सम in the sense of "whole" or "complete" is found in the phrase सद्भिन्नः समस्य (RV., VI. 27. 3 and X. 54. 3). Kan. trans. the whole phrase thus (Ij. Vis., p. 92): "and (accordingly He) the Highest made (it) complete", and he does not explain what the "it" may be. But in a footnote (loc. cit., ftn. 1) he suggests an illuminating alternative trans., "and (in accordance with the Ahura Vairya) the Highest fashioned the whole (creation)"; and he explains further that the

\* Wb. 1537. † Sel. XXXVI, Part 2. ‡ Cf. Whit. § 296. || Hence Nair's and Haug's trans. ¶ This is a MS. with the Skt. trans. of Nair., see Geld. *Prolegomena*, p. IV. Also note the words "large stop". \*\* Kan. in XX, 3 (Kh. A.b.M. p. 137) supports my way of translating this passage. †† Wb. 995. ‡† Ib. 448. ||| May be due to "attraction" of *vahištō* or the influence of the *akar*; see Whit. § 268 a (ह्यस्यो रूपं कला).

Ahunavar expressed as it were the thought or plan in God's mind regarding the creation and later the thought was bodied forth into the visible universe. Nair. says *इदिकारितया समयं संचिन्तो भूतः* ( *किल संपूर्णोभूत्* ) ।

*hiθwaŋ* ( *āπ.* )—Barth. (Wb. 1813) takes it as an adv. used with *abavaŋ* in the sense of "seized with anxiety". He takes it from *hi* ( *चि* ) to bind. Kan. derives it from the same root but following the Pah. trans. (*iēz*) he trans. the word as "quickly"\* (Dict., p. 589) and he trans. the *pāda*, "the Evil One disappeared quickly". Mills renders it, "the evil one at once arose (to oppose Him)". Haug has got the very curious rendering, "owing to a pause Evil originated". There are two words found in the *Gāθ.* (each only once), *hiθa* and *hiθu* which are probably from the same *hi* and are therefore to be taken as guiding us to the true sense of the word *hiθwaŋ*. *hiθa* occurs in *Gāθ. Ahu.* (Yas. XXXIV. 10), *Spəntām Arməitīm . . . hiθām Aḡahyā* (Spənta Armaiti . . . the companion of Aḡa). *hiθu* is m. and means "union" or "companionship"; it occurs in *Gāθ. Spen.* (Yas. XLVIII. 7), *Aḡā . . . yehyā hiθaušyā Spəntō* (Aḡa . . . in whose companionship the holy person)†. Kan. compares these words with *सेतु* in his Dict. (p. 589) and G.b.M., p. 175, fn. Hence I trans. the word *hiθwaŋ* as "companion". As remarked above‡ the two Spirits are companions and are eternal. Such is the teaching of the *Gāθas*. In later Av. literature the Good Spirit is often identified (as here) with Ahura Mazda. This is clearly seen from the words *nōiθ*, etc., of this verse, which are quoted from *Gāθ. Ušt.* (Yas. XLV. 2).

*antara . . . āmrūta*—*antara* is a sort of verbal prefix here. Lit. "speak (or conjure) an evil to a distance", hence to repel at a distance.¶ Note that this form is atm. Haug says "kept him within bounds, restrained".

-*ca*—I take this in the sense of "but" here. Though the evil one was a companion to the Good Spirit still the latter kept the Wicked One far from himself.

*antara-uxti* ( *āπ.* )—3 l. Interdict¶. Lit. "speech to keep at a distance"; Mills says "repelling renouncement".

The three lines *nōiθ*, etc., are a quotation from *Gāθ. Ušt.* (Yas. XLV. 2), but the language has lost its *Gāθ.* peculiarities, e.g. long final. The orig. text very clearly brings out the association of the two Spirits in the work of creation and these words (ascribed here to Ahura Mazda) are in the orig. spoken by Spənta Mainyuš. The verse in the *Gāθ* runs thus:—

*aŋ fravaḡšyā aghēuš mainyū pouruyē,*  
*gayā Spənyā ūiti nrawat yām Aygrām :*  
*"nōiθ nā manā nōiθ sēyghā nōiθ xratarō*  
*"naēdā varanā nōiθ uxδā naēdā šyaoḡanā*  
*"nōiθ dāēnā nōiθ urvānō hacaŋtē"*.

\* Nair. says *अचिन्ति*.

† Barth., Wb. 1813, Kan. takes it slightly differently, G.b.M.,

pp. 174 f.

‡ Note on *Ayro-Mainyuš* (Yas. IX. 8) pp. 25 f.; see also Yas. LXII. 2 and 17 (p. 64 and p. 74). See also Introduction.

¶ Barth., Wb. 1108 f.

¶ Ib. 133.

(Z. speaks): "I will speak of the Spirits twain at the first beginning of the world, of whom the holier thus spake unto the wicked:\* etc., etc.

*nā*—6½2. Our. नौ (आवयोः)†

*sayha*—Precepts, doctrines. See *Kām nā Mazdā*, 2. (Sel. VI); Barth., Wb. 1575.

*xratavō*—Spiritual aspiration, Barth., Wb. 535.

*naēdā*—Nor yet; a sort of emphasised negative.

*dcēnā*—Consciences (Mills); personalities (Reich.); creative ideas (Haug); religions (दौन) (Kan.). The last, however, in G.b.M. (p. 133) says *चतःकरण* and followed by *urvānō* this is the best rendering.

*hacinte*—*hak* e to harmonise mutually‡. Note atm.

16. From here begins what is called by Mills "catechetical Zand". Because from here begins a sort of catechism upon the Abunavar. We have lost the clue to the signification of some of these questions and answers. But apparently these represent a heavy tradition.

*tri-afsmam*—Cf. Yas. LVII. 8. Consisting of three parts or *padas* (Kan.); three stages or metres (Mills); त्रिप्रमाणम् (Nair.).

*caθru-piθtra*—चतुर्विद्यम् (Nair). The word *piθtra* in the sense of "caste" is used only here, and only in this passage of the Av. are the four classes or castes mentioned. They are mentioned by name in the next verse. In the various other places, where the classes are mentioned, only three are named, the last two being put together. A notable passage where three castes are mentioned is Yt. XIII. 89; *yō paōiryō āθravō*, *yō paōiryō rathāēštā*, *yō paōiryō vāstryō fšuyānt*, (who is the first priest, the first warrior, the first agriculturist). The Gāθ. have different names for the three castes: (1) *airjaman* or *haxōman*, the Priest; (2) *x<sup>h</sup>aētu* or *nar*, the Warrior; and (3) *vāstrya*, *vāstrya-fšuyant* or *vərəzəna*, the Husbandman.§ The word *piθtra* is derived by Barth. (Wb. 908) from *paēš* (पिष्) to colour. He suggests that the word originally meant colour (cf. Skt. वर्ण which has had a parallel history). Mod. Pers. پیشه (*pīshā*) trade or profession is also a cognate.

*pañca-ratu*—Belonging to the five chiefs (Mills); he adds by way of explanation "in the political world, without whom its efficiency is marred". These are the Lords of the house, etc.\*\* see below. Nair. says पंचगुर.

*rāiti-hankərəθem*—Cf. Yas. LX. 5. (Sel. IV). Barth. (Wb. 1520) thinks *rāiti* here may mean "helpfulness", "readiness to serve" (*Dienstwilligkeit*) or "charity" (*Freigebigkeit*). Both are appropriate. "Charity" is the

\* Mit., E. Z., p. 370.

† Reich. § 412.

‡ Barth., Wb. 1741.

§ Sc. Zarnāuktra.

¶ Barth., Wb. 908; Reichs., A.R., p. 106.

\*\* Cf. Yas. IX. 27, p. 46 above.

best Eng. rendering here\*. *han̥kərəθem* (= संकृति) means fulfilment, or end to be reached. Mills says "it has a conclusion ending with a gift", referring doubtless to the last three words of the Yaθā. The Pah. version says "its summing up is with liberality".†

*kāiš*—Reich. thinks that 3/3 is here used for 1/3 (§ 427) and trans. "Which are its verses?"; Haug, probably more correctly, trans. "How (i.e. through what) (arose) its verses?"; Nair. trans. this sentence: किं तस्य प्रमाणम् ।

*humatəm*, etc. are explained further in verse 19.

17. *kāiš pištrāiš*—Mills trans. the ins., "With what classes of men?"

*vāstrya-fšuyās*—Prosperity bringing agriculturist (Kan.);‡ the systematic tiller of the ground (Mills). The word *fšuyant* means lit. "possessing cattle" (*fšu*). Cf. *Pšušas-ca Māθrō*, Yas. LVII. 22 (p. 77).

*hūtiš* (हृत्.)—Artisan. This name of the fourth class is found only here. Barth. derives it from *√hu*, to work (Wb. 1823)||. The Pah. form is *hutoxša*.

Nair. gives these classes as चाचार्यः कृषियः कुटुम्बी¶ and प्रवृत्तिकर्मा (ordinary labourer?)

For the rest of this verse Reich. says that "the grammar is corrupt, the cases do not agree".

*vispaya*—7/1. In all (i.e. in each of these classes). Barth. (Wb. 1463) calls this word uncertain.

*irina* (इरि.)—Evidently the text is corrupt here. There are many v.l. noted by Geld.—*irina*, *arəna*, *arina*, *airina* and *vispa ayairini* (see below). Barth. does not even give this word in his Wb. Reich. (A.R., p. 266) says that the word is obscure. Kan. (Dict., p. 46) takes the word to be *arəna* and trans. "glory". He also gives other renderings, "duty" (Mills); "manner" (Har.). He himself takes it as 1 1 but he mentions that Mills and Har. take it as 3 1. And Kan. also notes that Geld. reads *irina* and that Mills compares it to इरि. The whole phrase *vispaya irina hacimna naire ašaone* has been very variously rendered. Haug trans., "through the whole duty pertaining to the righteous man". Mills says "these classes therefore accompany the religious man throughout his entire duty (or experience\*\*)". Kan. says, "(Glory (as it were) follows the holy man". Kan. also quotes the rendering of Har.:†† "In every way the righteous man should follow these professions with good thoughts, etc." Nair says समग्रं इरि‡ संक्षिप्य नरे गुणात्मनि सत्यमनसि etc. This follows closely the Pah. ver-

\* Of. "But the greatest of these is charity" 1. Cor. XIII. 13. † West, S.B.E., XXXVII, p. 460. ‡ चाचार्यो करनार खेडुन. || Of. Skt. कुन, charioteer. ¶ A Sanskritised form of Gej. कुषवी, an agriculturist. \*\* This he adds in ftn. 3 at p. 265, S.B.E., XXXI. †† Ij. Vis., p. 93, ftn. 1. ‡‡ Some MSS. omit इरि and some read समग्रम्.

sion,\* “who are the whole day (and) night with a righteous man”. The explanation of the *समयं रदम्* is very ingeniously given by Bharucha.† “The Avesta phrase *vispaya irina* is rendered into Pahlavi by *hamā yam lēlya* (all day and night) which Neriȳosengh renders by *समयं रदम्*. How he comes to this meaning is unintelligible. If we adopt the reading of the MSS. which have *समयं* instead of *समयं*, it may approximate to the Pahl. rendering. And then we may take the Avesta phrase as *vispa ayarēna* (all day), as is suggested by Spiegel. Compare also the Gāthic phrase *vispā yārē*.‡ Most probably Neriȳosengh’s original rendering was *समयं समयम्* (all time) which has lost one or other of the two words through the ignorance of careless copyists”.

*ratuṣ-marēta* (अ०.)—“Which give attention to the rulers” (Mills); “to appoint a spiritual || guide (Haug). Kan. says ‘honouring the leader’ and explains¶ that lit. it means ‘remembering the leader’. Barth. trans. similarly. “he who follows the teaching of his *ratu*”. He thinks that the orig. form was *ratuṣ-marēta* (सु) \*\* the *ṣ* usually dropped†† having reappeared.‡‡ Nair. says *गुरुपाठिते* (किल गुरु संयुक्ते) | The case seems to be 3/1 used instead of 4/1 (qualifying *nairē*) probably due to case attraction of *°manayha*, etc.

*daēnō-sāca*—Studying the religion (Kan.); fulfil the (‘aws) of religion (Mills); to fulfil religious duties (Haug). Barth. takes this to be 3/1 and trans. “he who has studied religion”. The word is also found in Yt. XIII. 115. Nair. says *दौनिश्चिते*.

*frādanēte*—Advance (Haug); prosper (Kan.); are furthered in righteousness (Mills). √ *pād* ḍ (orig. *frā* + √ *dā*).

18. *Rajōit*—5 l. Kan. trans. “kingdom (राज्य)”: Mills says “regency or domain”. Haug takes it as a proper noun and says it is “a softer form of *Rayi* which variant of *Raya* seems to have been used, as we find traces of more than one form of the name in Greek writings”||. Barth. takes it the same way and gives three variant forms; *Ragi*, *Rayi* and *Raji*.¶¶ The name belongs to a town and a province as well.\*\*\* It is said to have been the home of Z. and of his mother. The Av. refers to this place in two passages, Ven. I. 15 and this present passage. Jack.††† discussing our passage: “This construction evidently signifies that the *Dāxyuma*, or governor, is everywhere the supreme head, but there is acknowledged one who stands above him as representative of the church, as well as state, the chief pontiff Zoroaster (*Zarathuštra*), or ‘the supreme Zoroaster’ (*Zarathuštrōtēma*), as he is elsewhere termed (e.g. Yas. XXVI. 1.††† Yt. X. 115, etc.). In the papal

\* West, S.B.E., XXXVII, p. 460.

† Skt. Par. II, note No. 114.

‡ This phrase is not

quoted in any Gāth. passage either by Barth or Kan.

|| Note that Haug takes *ratu* here, for

once at least, as the spiritual master. ¶ Ij. Vis., p. 93, ftn. 2.

\*\* Wb. 1505.

†† Cf. *marē* above, verse 6. ‡‡ But the *ṣ* is added often if the prior member ends in *u*; see Jack., A.G., §

867, note 1. ||| Haug, p. 188, ftn. 3. ¶¶ Wb. 1497. \*\*\* Modern *ری* (*Rae*) in the province of

Azerbaidjān. ††† Z., pp. 202ff; he gives there the whole discussion about *Rayā* ‡‡‡ Sel. III above.

see of Rayā, however the temporal power (*Dāxyuma*) and the spiritual lordship (*Zarathuštra*) are united in the one person. For some reason Rayā is plainly the seat of the religious government. The Pahlavi version (ad loc.) speaks of it in connection with Zoroaster as being 'his own district' (*maṭā-i-nafāman*); the Sanskrit of Nēriyōsang glosses the allusion by asserting that Zoroaster was the fourth lord in this village, because it is his own—तस्मिन् ग्रामे यत् स्वीयं जमीन्तु गुरुचतुर्थीभूत्. Rayā is plainly a centre of ecclesiastical power".

*zarathuštrōi*—5/1 of *ōtrōis*.

19. Reich. thinks this verse is obscure and attempts no translation. The cases seem to be very much involved here also.

*manas-paoiryō*—The words are separate in some MSS. The word has already occurred in verse 12 above. The meaning assigned here to this comp. by Barth. is the same as he assigns to it there. The phrase also occurs in Vis. XIX. 1: *spəntō-dātāis dāmān . . . dāmān manas-paoiryā aṣavanō*. The first answer here is variously rendered by different scholars. The righteous original mind (Haug); the one who holds the holy thought to be before all other things (Mills); the first holy thought (Kan.); thinking truly of ancient sages (Har.); \* सुक्तमना ध्यात्रा प्राक्तनेन (किल गदधोमर्देन बभूव) ॥ (Nair.). The real difficulty is to reconcile the cases here. In other respects the rendering of Haug is the best. It probably refers to *Vohu Manō* who is of course the ruler of all good thoughts, his "gift" to those who work for the Lord.

*māθra spəntā*—The bounteous word of reason (Mills).<sup>\*</sup>

*staotāis* etc.—Through praise (Kan.); (that done) by praising creatures first in righteousness (Haug); it is that done with praises and by the creatures who regard Righteousness as before all other things (Mills). Mills adds an explanation of the word "praises" that it implies "ritual strictness based upon practical piety"†. Nair. says स्तुत्या पुण्येन च प्राक्तनायाः स्मृतेः । (किल स्तुतिनिः स्मरणं च पुण्यं यत् स्मृत्या क्रियते) ॥ It may be that the ins. here is used in the sense of nom. (Reich. § 427)‡. Barth. quotes this passage (Wb. 1589) without trans. and with a query (?).

20. *cim*—2 1 m. Whom. Nair. says कस्मै and thus also Kan. and Reich., "to whom". Haug says "what" and accordingly he trans. the answer, "the righteous (Ahuna Vairya) both spiritual and earthly". Mills takes the *cim* differently and trans., "whom did he announce?" and the answer is, "some one who is holy and yet both heavenly and mundane", and he explains this "some one" as "Saosyant"<sup>\*</sup>. Kan. and Reich. trans. the answer, "to the spiritual and material righteous one". I think Mills is nearest the true sense: of the three questions in this verse the

\* Quoted by Kan., Ij. Vis., p. 93, fn. 3 + S.B.E., XXXI, p. 266, fn. 2. † See also *kin* in verse 16 above. ‡ Barth., Wb. 422 (last two lines). It is also neu., Reich. § 401. \* S.B.E. XXXI, p. 266, fn. 3.

first (*cim*) refers to the subject-matter of the revelation, the second (*cvās*) refers to the status of the revealer and the third (*crantəm*) refers to the position of the person to whom the revelation is vouchsafed.

*cvās*—1,1 Barth., Wb. 601 says "in what capacity," or "in which character"\*. This question refers to the revealer—Ahura Mazda. "What was he who proclaimed?" (Haug). Nair. says किमर्थम् . . . (कस्य कामाय . . .)†

*ṣṣayamnō*—Cf. Yas. IX. 8 (Sel. IV).

*crantəm*—2,1 m.† What kind of person was he to whom, etc. Mills takes it as an amplification of the first question. "Of what character (. . . the coming one)". Haug takes it as practically a repetition of the second question, for he says "As what (did he proclaim it)?"

*avasō-ṣṣa'tram*—Cf. Yas. IX.9 (Sel. IV). I have incorporated the rendering of Mills into mine. The ruler is a Sage-Ruler (राजर्षि) who has attained fullness of earthly power but has at the same time Wisdom enough not to use his power but according to the law of Aša.

21. *frasrao'tram*—Loud chanting. Cf. *frs'rūti*, Yas. IX. 14 (Sel. I). This word and the following three correspond to the *marūt*, *dr̥an̥jayāt*, *sr̥ivagāt* and *gazūt* of verse 6 above‡. Nair. trans. these four by प्रहृष्टः स्वा प्रहृष्टं गायया and प्रहृष्टं इजिष्या.

*framara'tram*—Low murmuring repetition (Barth., Wb. 987).

*fraγā'trem*.—Singing aloud (Barth., Wb. 977). This is to be distinguished from the *chanting*. An exactly similar difference is to be found between the Sama Veda and the other words.

*frāyastīm*—Adoration or consecration (Barth., Wb. 1018). Mills says "its use in the full Yasna".

#### Yasna XX.

1. Kanga—Khotdeh Avesta ba Māenī (5th ed.), pp. 135-137.
2. .. —Yaçna Vispered (Gujarāṭi trans., 1886), pp. 94-95.
3. Mills—S.B.E., XXXI, pp. 266-268.

This Hā is also known by the name of *Frāmrao't* from the first word. This constitutes a commentary on the Ašəm. There is another passage in the Av. which praises the Ašəm. That is the so-called Yašt XXI||. It is really the first section among the existing fragments of the Hādoxt Nask.||

1. This verse is rather involved in construction. No two authorities are agreed in their translations.

Kan. puts a stop after *Mazdā*; he takes the words *a š ə m* . . . *astī* with the following sentence, and as obj. of *frāmrao't* he takes "the prayer Ašəm" understood.

\* Qualis, in welcher Eigenschaft.  
 † See Kan., G.b.M., pp. 386ff.

† Barth., Wb. 601

‡ Ib. 1003f.

§ In Westergaard's



*para . . . cinasti*—See above Yas. XIX. 13 for the construction.

*ahmāi*—I take “this” to mean earthly happiness.

*χ<sup>v</sup>aētave χ<sup>v</sup>aētātəm*—This phrase occurs twice in the Av. and apparently both times in the same sense. The other passage is Yas. XXXIX. 5; *vaghēuš χ<sup>v</sup>aētus χ<sup>v</sup>aētātā vaghēuš ašahyā θwā pairijasūmaidē*. Both words are from χ<sup>v</sup>a (𐬬) oneself, the first is the form with *-tu*-suff. (𐬬𐬀𐬎𐬌) and the second is *-tāt*-suff. (𐬬𐬀𐬎𐬌𐬀𐬎𐬌) Barth. trans. this phrase as “possessions belonging to the (proper) possessor”\*. Kan. trans. “kinship with the kindred”, Mills says “property to an owner”. I take it to be “the nearest-possession of one's-very-self”; and I take the 2/1 *‘təm* in apposition with *vahištəm*”.

\* *ikašəm*—This is the first of the three “teachings”. See below verse 3. The verse being involved I give here the other renderings for comparison

1. Kan. :

*Ašəm vohū vahištəm asti*—(uttering these words, the worshipper) acknowledges for Him the highest good just as if he were accepting the kinship of his kindred. *vohū vahištəm asti*—(uttering these words, the worshipper, as it were) puts into practice the holy law.

2. Mills: ‡

To this Aša, the holy ritual sanctity, one attributes the qualities of “good” and “best”, as one attributes property to an owner; thus this sentence *vohū vahištəm asti* is substantiated (at once).

He adds by way of explanation: “It is carried into effect; possibly ‘rendered fit for praising’ (?)”

3. Barth. (Wb. 1859).

(The words) *ašəm vohū vahištəm asti* are so to be understood that to him the best good shall be the portion, i.e. like possessions to the possessor.

[Die Worte *ašəm v. v. a* sind so zu verstehen, dass ihm das beste Gut zu teil wird, nämlich dem Zugehörigen als Zugehör.]

2. This verse too is excessively involved. I am very doubtful indeed of my own rendering which may be taken for what it is worth.

*uštatāitya*—7 1. Kan. (Dict. 113) trans. it as health, prosperity, happiness, etc. Barth. (Wb. 418) thinks that the word means “*ušta* -hood”† and thinks that in this passage it refers to the sentence *ušta asti*, etc. of the Ašəm. The word also occurs in Yas. XXI. 4 below when Barth. understands the first verse of (ġāθ). Ūšt. (Yas. XLIII. 1).\*\* Nair. says *युष्मत्प्रति* in both the passages. I am inclined to think that the word has a double signification here and in the other passage as well. Besides the meaning

\* See trans. quoted below. Barth., Wb. 1459. † See above, p 193, about the construction as taken by Kan. ‡ Mills divides the verse by a stop at *asti*, just as in the text here. § S.B.E. XXXI, p. 267, fn. 1. ¶ *Usta-tum*. \*\* The first two lines of which are quoted in Yas. XXI. 3 (see below). Of. also *uštabrotim* in Yas. LX. 6, Sel IV).

given by Barth., it means also "the winning of happiness", which is to be got by actively following the teaching given in the verse beginning *uštā ahmāi yahmāi uštā kahmāi-ciṭ* (Yas. XLII. 1).<sup>\*</sup> The religion of Z. teaches Karma-yoga, i.e., salvation through active good work for humanity. The same lesson is taught by the Yaθā (Sel. VII. a). It is mentioned that after death the soul of the holy man sits near the head (of the body ?) during the first three nights chanting the Uštavaitī Gāθa :

*asv va-ydanāṭ nishidaiti Uštavaitīm Gāθām srūveyō uštatatam nimraomnō :*  
 " *uštā ahmāi yahmāi . . .* "†

*yathanā*—(Geld. separates the words, but he notes this v.l. Cf. Yas. XII. 4 (Sel. V.) above‡. Barth. reads the words separately and explains *nā* as an enc. 11 of *nar*, a man. He says the word here has no meaning, but is merely a particle (Wb. 1030 and 1052).

*stāitya*—3 1 (for 5 1 ?). Kan. says "strength" or "endurance" and compares the word स्ति॒तिः. The word implies strength of the soul. It occurs only in one other place.§

The trans. are so various that they may be given here :

1. Kan :

*uštā . . . ahmāi* (in repeating these words, worshipper) associates firmly every righteous man with every righteous man (i.e. righteous people mutually share each other's happiness)\*\*, just as every righteous man accepts happiness from every righteous man.

2. Mills :

*uštā . . . ahmāi* : by this attribution of blessedness (the praiser) assigns every person (or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?) assigns every person or thing (?) that is holy to every holy man. •

Barth. makes no attempt to trans. any part of this verse anywhere in his Wb.

I am not at all sure of my own rendering. I think there is some amount of "straining" apparent in it. But I give it for what it is worth as emphasising the "active" aspect of the Z. faith.

3. This verse has also been translated variously though it is easier in construction. I have made some changes in Geld.'s text and have indicated them in the footnotes on p. 170.

The first sentence is an exact parallel in its construction to *uštātāitya . . . para-cinasti* of the previous verse except that *para-cinasti* here stands at the beginning instead of at the end. I think that here we should construe *aṣāi vahīṣtai aṣəm* with this sentence, these words being taken both as a

\* The first two lines of which are quoted in Yas. XXI. 3 (see below). Cf. also *nitaberselim* in Yas. LX 6. (Sel. IV). † H&S. II. 2. ‡ See also Barth., Wb. 1249. || Dict., p. 537. ¶ *Frzhang-i-Oim* quoted by Barth. (Wb. 1695). \*\* Ij. Vis., p. 94, fn. 6.

quotation as well as forming part of the commentary. I propose to make *aṣāi vahiṣṭai* as corresponding to *uṣtatāitya* of the previous verse and to take *aṣəm* as a proper noun defining the *māθrəm*. Thus the trans. would run:

*yaḷ aṣāi vahiṣṭai aṣəm*: (this phrase) affirms the whole hymn [*Aṣəm* on account of the best Righteousness (taught therein)] (to be) superior to every (other) hymn.

Kan. takes the *māθrāi* to mean "the knower of the *māθra*" and trans. the first sentence thus:

"(Repeating these words, the worshipper, as it were) accepts all the hymns for every knower of the hymns, just as he accepts power for Righteousness, etc."

Mills says:

"By these words the worshipper ascribes the entire *Māθra* (to *Aṣa Vahiṣta*) and ascribes all to the *Māθra*, as one ascribes the kingdom to Righteousness, etc."

*zbayanṭe*—4 1 pres. pt. *zbay* (𐬀𐬵𐬀), to invoke.

*ṣīmāvōya*—4 3. युष्मभ्यम्\*. Mills very strangely trans. "to us".

*θrāyō-ṭkaēša*—The "threefold teaching" is 1. *aṣəm* etc., 2. *uṣtā*, etc., and 3. *yaḷ*, etc. For the construction see above *pañca-ṭkaēša* (Yas. XIX. 14). Kan. takes this as I do.

5. This is identical with Yas. XIX. 21 except for the name of the *bāyām Aṣəm Vahiṣtam* here refers to the prayer *Aṣəm*. See Barth, Wb. 238f.

#### Yasna XXI.

1. Kanga: *Yaçna and Vispered* (Gujarāṭi trans., 1886), pp. 95-97.

2. Mills: S.B.E., XXXI, pp. 268-269.

This is the commentary on the third hymn—*Yeğhe hātām*. Mills notes that the original form is Yas. LI. 22† and notes that the commentary here is not upon the original *Gāθ.* verse but upon its later version.‡

1. *yešnīm* (v.l. *yas°*)—Mills trans. "Yasna"; Kan. says "worthy of praise", Barth. says: "belonging to the Yasna". Mills trans. "a word for the Yasna"§.

*Mazdā*—6 1.

*dāta*—All trans. this as law¶, that which is fixed or settled. Kan. (Dict., p. 259) takes the word as 3 1. Nair. says योद्धे स्वामिने\*\* विद्यमानेभ्यः इजिषिम्. I propose to take the word as 3/1 of the p.pt. of *dā*, to create.††

*Ahurahe*—Geld. apparently expects another word here; for he says in a footnote "so all MSS. except . . .". Did he expect *aphēuš*?

\* Jack., A.G. § 390. † The passage is quoted and discussed above p. 66. ‡ S.B.E., XXXI, p. 268, ftn. 2. § Wb. 1274. ¶ Barth. Wb. 726. \*\* Evidently reading *Ahuraē* (v.l., noted by Geld). †† See Kan., Dict., p. 259 (2. *dāta*).

*yaśa haḍbiḥ jijiṣām*—Geld. takes these words with the next verse but not so Barth\*. Barth. takes *jijiṣām* as an abstract noun (f.) meaning "life". Kan. takes it as an adj. meaning "desirous of life" (6 7 of pres. pt. desid.). The word also occurs in Yas. XXV. 8. Kan. takes *haḍbiḥ* as 3 3 of *haṇ* (pres. pt. of , *ah*, to be) but trans. as if it were *hātām* (6 3)†. Mills construes like Kan., but trans. "among those who are destined to live", which he explains as meaning "fit to live, clean"‡. Yas. XXV. 8 also has *hātām jijiṣām*. Nair trans. here कृदन्वीनां जीवितस्य चाकाक्षी and in the other place he says वर्तमानेभ्यः जीवनं इच्छतः. I take *haḍbiḥ* lit. as 3 3 "with the Truth".

2. *Ārmaiti-paorganām* ἄπ. 1.—Those who have Ārmaiti at their head (Mills). This evidently refers to the last three of the Holy Immortals whose names are fem.; Kan. trans. the name *Ārmaiti* and renders the phrase as "those who are first in piety". Barth. (Wb. 337) takes similarly. This apparently is supported by Nair, who says संपूर्णमनसा प्राक्तनानाम्. But see the Pab. version.

*cahmam*—Homage (Mills); glorification (Kan.). Cf. Yas. LVII. 6 (Sel. II) above.

*Amāṣaēibyo* refers, of course, to the Holy Immortals.

*brāyō*—refers to the three lines composing the hymn.

*cim* etc. The text here seems to have been disturbed. This question should belong to verse 4 which should have come immediately after verse 2. Verse 3 should have been verse 4. For *cim* see above Yat. XIX. 20. *cim noi* should be rendered "with reference to whom", "about whom".

*pañti*—Kan. takes it as equivalent of *pātis* 1 1 (for 1/3) and trans. "lords"§. Mill's trans. as a prep. "to".

*yasnahe*—Mills renders "in the course of the Yasna".

3. *uštā . . . Ahurō*.—This is the first verse of Gāθ. Ušt. (Yas. XLIII. 1) and it is repeated at the end of each Hā of that Gāθ. \*\* I have indicated the spelling of the Gāθ. text in the footnotes on p. 172.

*yahmāi*—4 1 for 5 1 due to case attraction.

*vasa-xšayās* (Barth.†† separates the words in quoting the Gāθ. text).—The meaning is "ruler-at-will".

4. With this verse compare Yas. XX. 2 above.

*pañtivaca*—3,1 Answer (Mills); sentence (Kan.); sentence or dictum (Barth., Wb. 833). The noun *pañtivac* is used only here. Probably this refers to the *uštā ahmāi yahmāi* etc.

\* Wb. 609. See also Geld. text, note 6.

† 1j. Vis., p. 96, fn. 2.

‡ S.B.E., XXXI, p. 269,

fn. 2. § Dar. quoted at p. 67 above.

¶ 1j. Vis., p. 96, fn. 7.

\*\* See Yas. XLIV below.

§ Sel. XVI. †† Wb. 1383.

*paityāmraoṭ* (अम्र) —Answered (Mills)\*; proclaimed (Kan.). Barth. notes that it takes two accusatives of the thing proclaimed and of the person to whom the proclamation is made (instead of the dat.).†

*uštātātē* . . . *uštātātīya* etc.—This is an involved sentence like Yas. XX. 2 above. Barth. (Wb. 418) understands *uštātātīya* to mean the verse quoted above in 3. This is a very satisfactory explanation. Kan. takes the word to mean merely “happiness”; Mills renders it as “state of Salvation”, which certainly is nearer the sense of the word *uštātātī*. There is a play on the two meanings of the word.

*vahištēm*<sup>13</sup> . . . *ašaone*<sup>23</sup>—Kan. trans. thus: “The Supreme (Ahura Mazda) proclaimed (the holy man to be) the best” and he adds‡ that he is not at all clear about this sentence. Mills takes many words as implied here and trans. as follows: “(Question. Who answered thus? Answer.) The best One. (Question. What did He answer? Answer.) The best thing. (That is) the best One, Mazda, answered the best and the holy (answer) for the better and the holy man.”

This is a needlessly complicated and a very unnatural translation.

Barth. says§ :

“The Supreme Mazda has proclaimed the holiest believer (i.e. Z.) unto every holy believer.”

I propose to take *vahištēm*<sup>13</sup> and *vahištēm*<sup>24</sup> *ašavanam*<sup>25</sup> to refer to the *māθra* (Yas. XLIII. 1) quoted above. The word *ašavan* is frequently used for various hymns especially for Gāthic verses, for Yasna Haptanḥāiti and Staota Yasna¶. In the very next verse (5) the word is so used for *Yejhō Hātām*.

5. *hufrāyaštām*—Well-consecrated (Barth., Wb. 1830). Nair. says **युद्धप्रबोधन-वर्जितयथा** | Kan. says “well-praised”, Mills says “prominent”.

\* Mills overlooks the ā. † Wb. 1191. ‡ J. Vis., p. 87, fn. 1. § Wb. 1191. ¶ Barth. Wb. 252 (under *asra* I. 3. 8).

## APPENDIX A.

### THE PAHLAVI VERSION OF THE BAYĀN YAŠT.

As could be seen the text of the Bayān Yašt (Yasna XIX-XXI) is very involved in places and is perhaps a corrupt version by later compilers at a period when much of the ancient Avesta lore had perished. Still there must have been remnants of traditional exigesis which had come down a long line of teachers and pupils and this is embodied in the Pah. version. I here give it *in extenso* from the English trans. by West (S.B.E., XXXVII, pp. 453-464). I do not give the numbers as given by West but the verses according to the Av. text; the numbers of West are indicated in brackets at the end of each verse. Nair., as has already been stated in the notes, has followed the Pah. very closely. The comparison between our modern philological and the ancient Pah. version composed purely from the ritualistic and orthodox point of view would be of extreme interest to the student.

Bakō Nask.\*

Pah. Yas. XIX—Bakō I.

[The beginning of the Ahunavairyā of the Bakan.†]

1. Zaraθuštra inquired of Ahuramazda thus: "(O) Ahuramazda, propitious spirit, creator of the world of embodied existences (and) righteous! which were those words, (O) Ahuramazda! that (were) spoken by thee for me (1-2).

2. before the sky, before the water, before the earth, before the [well-yielding]‡ cattle, before the plants, before the fire which is Ahuramazda's son, before the righteous man [Gayomard] before the demons, [who remain] noxious creatures and mankind, before all embodied existence [the creation of sovereignty] (and) before all the excellence created by Ahuramazda, [which is owing to] the manifestation of righteousness?" (3)

3. And Ahuramazda spoke thus: They were the apportionment of the Ahunavairyā, (O) Spitama Zaraθuštra! [That spirit who would make the religion current, who has formed that religion from the Ahunavairyā] which was spoken out by me for thee: (4)

4. before the sky, etc. (as in 2). (5)

5. Whoever chants that apportionment of the Ahunavairyā, (O) Spitama Zaraθuštra without talking [that is, he does not speak out in the middle of any of its difficult Avesta] (and) not without anxiety [that he

\* The Dinkart (IX, 47-49) gives an account of the contents of the Bakō Nask (the 1th of the 21). See also Dar., S.B. ed., IV, p. xxiv. † The brackets represent the italics in West. See next footnote. ‡ Words in square brackets [ ] have no equivalents in the Av. (S.B.E., XXXVII, p. 453, fn. 23). These are probably parts of the Pah. exigesis.

(may) slumber], (it is) like a hundred above any other authority of those of the Gāōās, when (one) chants (them) without talking, (or) not without anxiety; [thus it becomes (fit) for the ceremonial]. Whoever chants (it) while talking, (or) without anxiety [thus it becomes fit for the ceremonial] (it is) like ten above any other authority of those of the Gāōās. (6-8)

6. Whoever in that embodied existence of mine, (O) Spitama Zaruštra, recalls the apportionment of the Ahunavairya, [that is, seeks for (it),] and, further, mutters that which he recalls, [that is, shall accomplish (it) easily,] and, further, chants that which he mutters, [that is, fully understands its ritual,] and, further, reverences that which is chanted, [that is, shall celebrate the ceremony,] his soul I pass on to the best existence, three times over the Cinvaṭ bridge, I who am Ahuramazda, [that is, on that day (in) which he shall faithfully provide the ceremony it shall lead his soul three times unto (the world) yonder, and shall cause its happiness therein,] to the best existence, the best righteousness, and the best light. (9-11)

7. Also whoever in that embodied existence of mine, (O) Spitama Zaruštra, mutters the apportionment of the Ahunavairya, [that is, shall accomplish (it) easily,] (and) drops, [that is, cuts off,] either as much as a half, or as much as a third, or as much as a fourth, or as much as a fifth. [at a fifth the foundation (of the sin) is laid, at a half it becomes quite complete, and when he shall cut off the whole (it is) a *Tanāpūhar* (sin).]\* I twirl away the soul of him, I who am Ahuramazda, from the best existence, [that is, I would put it out] to such an extent and width is the twirling away as (that of) this earth, (and) even so the extent of this earth is as much as its width. (12-15)

8. This saying is proclaimed [a revelation] possessing an Ahu (and) possessing a Ratu [from which this is manifest, namely, the possession of a ruler and high priest. This, too, is said, that (it was)] before that sky (was) created, before the water, before the earth, before the plants, before the creation of the four-legged ox [which (was) the sole-created ox], before the creation of the two-legged righteous man [who (was) Gayomard], (and) before that sun of definite form [the body of the sun] (was) created as an acquirement of the archangels.† (16-20)

9. It (was) [likewise] proclaimed to me by the spirituality of propitiousness, [it likewise became possible for the spirituality of propitiousness to say (what was) said to Zaruštra,] concerning the whole material (existence) of the righteous who are, who have been, and who (will) arise, as to the progress of work, [that is, while they shall perform for it that which is specified by it, and good works shall arise through them,] (that) this work, among the living, is for Ahuramazda, [that is, that which they may perform, suitable for Ahuramazda, they shall so perform as is declared by this *far-gard*†]. (21-23)

\* Defined in Dinkart (VIII. 20, 65) as threatening a person with an uplifted weapon

† The

Holy Immortals. : Section. For this word see below introductory note to Sel. X.

10. This, too, is the most expressive [most in effect] of those statements which (were) ever spoken forth [till now], (or which one) speaks forth [at present], (or shall) speak forth (even henceforth); for it is (through) such a statement [such in effect] as that, (if) the whole embodied existence learnt it (and) having learnt, [that is, they shall accomplish (it) easily,] they retain (it) [that is, they should rely upon it.] abstinence from passing (away) would be quite masterful, [that is, they become immortal]. (24-26)

11. This, too, is car saying spoken forth, [preserved among the revelation mentioned (in) this *fargard*,] which is learnt [that is, they shall accomplish (it) easily,] and (one) recites, [that is, he utters it in a ceremonial,] thus (for) any one whatever of the beings whose righteousness is be t, [that is, should he do it for a ceremonial, he becomes (fit) for it; it is when he utters this in a ceremonial (that) his soul becomes immortal]. (27)

12. As (it is) here spoken forth, [that a ruler and high-priest are to be maintained; as these things are so spoken, (and) as this law is so,] even when it gives him an Ahu and a Ratu, [that is, it gives up (his) person to the priestly assembly] so it is thereby taught to him (that) the thought of Ahuramazda is the creature (with) the first thinking, [that is, the Gāthic lore is set going by him;] whatever teaches this [is the person of him who is king of kings, who] is the greatest [of men] of every description, [that is, it possesses a person in the king of kings;] (and) so it is taught (that) the creatures are for him, [where the Gāthic lore is set going by him]. (28-30)

13. Whatever is a good emanation for Ahuramazda, [that is, has an origin in his personality,] is through (the word) *vayhēuš* [which in the division becomes the beginning of] the third assertion here, whose recital is "he gives through Vohūman"\* [that is, the recitation which he utters properly is accomplished by him,] and, besides, here is that which Vohūman has taught, [that is, the reward and recompense which they give Vohūman, they attribute also to him;] whatever is a further indication by Vohūman,† [that is, anything which he may accomplish properly as a token, and is performed by him,] became so through this summing up [that is, its end occurred] in *šyaobenanām*; here among the existences was the summing up, [that is, it was its end]. (31-33)

14. What it teaches to the creatures of him who is Ahuramazda, is thus: he (who is) like him is he who is his own creature, [that is, even these people it tells something so, (and) thus they attain again, through purity, to the possession of Ahuramazda, just as Ahuramazda produced (them) through purity]. (By) "the dominion is for Ahuramazda"‡ it has taught, that he has made Ahuramazda his ruler, over his own person, [who shall perform that which is revealed by the Avesta;] and this is taught, (that) through him is the ministration of the poor, [that is, happiness is thereby caused by him,] which is friendship (for) the Spitama; [and the religion of Spitama became] (these) five assertions, [that is, the decrees in it were five,]

\* *dazd* *Manašhō*.† The word *Manuškō*.‡ *Xšāθrem Ahura*.



(which) were the whole enunciation of the saying, (and) the whole saying was that of Ahuramazda.\* (34-37)

15. For the sake of development Ahuramazda, [for cherishing the creatures] pronounced the Ahunavairya, and in its development there was a summing up, [that is, its end occurred] Quickly, when destruction arose [that is the destroyer,] and rushed in, even among the wicked he uttered [(as) resistance| this interdict :—" Neither our thoughts, nor teachings, [(as) I have not taught that which thou hast taught,] nor wisdoms, [for I consider wisdom as virtuousness, and thou considerest (it) as viciousness,] nor wills, [for my will is a virtuous wish, and thine a vicious (one),] nor words, [for I speak that which is virtuous, and thou speakest that which is vicious,] nor actions, [for my actions are virtuous, and thine are vicious,] nor religions [for my religion is the Gāthic lore, and thine is witchcraft,] nor souls are themselves in unison, [for (as to) those who rely upon my things, and those who rely upon thy things, their souls are not in one place"; he who said this, that even 'their souls exist, must thus say that (they are) not souls in unison (with) ours]. (38-43)

16. Also this saying, which Ahuramazda uttered, (has) the three degrees, the four classes, [priest, warrior, husbandman, and artisan,] the five chieftainships, [house-ruler, village-ruler, tribe-ruler, province-ruler and supreme Zarahuštra,] and its summing up is with liberality, [thus it is possible to make (it) completely for their own, when they deliver themselves up to the priests]. Which are the degrees of it? Good thoughts, good words, and good deeds: [they are, indeed, virtuous among the degrees of religion]. (44-45)

17. Which are the classes? The priest, warrior, husbandman, and artisan, who are the whole day (and) night with a righteous man, who are thinking rightly, speaking rightly, and acting rightly, who (have) recognised a priestly authority, [that is, possess a high priest,] who (have) taught the religion, [that is| have provided a ceremony,] (and) who, through their actions, are a furtherance of the world of righteousness, [owing to the work they accomplish]. (46-49)

18. Which are the chiefs? The house-ruler, village-ruler, tribe-ruler, province-ruler and Zarahuštra is the fifth (in) those provinces which are other than the Raya of Zarahuštra; (with) four chieftainship is the Raya of Zarahuštra. Which are the chiefs of that? The house-ruler, village-ruler, tribe-ruler, and Zarahuštra is the fourth; [that is, when he was in his own province, he also produced its period (of prosperity). who arises fourth]. (50-52)

19. How (was it) when through good thought, [that is, the religion remained in the degree of good thought]? When it arose first in a righte-

\* West says of this passage (op. cit., p. 459. fn. 1), "As the Pahlavi text of the foregoing interpretation is a commentary upon an Avesta commentary on an obscure Avesta text, it must be expected to be difficult to translate with certainty". These remarks may apply to the whole of this Bakó Nask.

ous thinker, [it arose in Gayomard, and he thought for it]. How, when through good words? When (it was) the bounteous text, [doing good]. How, when through good deeds? When (it was) the praise even of righteousness (by) the first creature, [that is, they shall perform the ceremonial, and also other good works, through the Gāṇā lore]. (53-55)

20. Ahuramazda proclaimed; for what (was it) proclaimed by him? For the righteous spiritual and worldly (existence), [(for) the benefit of the spiritual and worldly (existence)]. Owing to what desire [owing to what necessity] (was) the said announcement proclaimed by him? [So that he shall become] the privileged developer [he who is a resolute ruler]. For how many righteous [it is requisite to utter (it)]? [So that (one may) become] a developer, [even he who may be] an irresolute ruler, [for whom they reveal this words. So that the glory of the Kayāns\* such as (it is) with good rulers, should be even so with evil rulers; with good rulers for this purpose, that so they shall produce more benefit; and with evil rulers for this purpose, that so they shall produce less harm]. (56-58)

21. . . .

Pah. Yas. XX.—Bakō II.

[The beginning of the second subdivision].†

1. It was a proclamation of Ahuramazda, the *aṣm volū vahīštām astī*; besides perfect excellence is taught by it to him, [that is, benefit is produced by it for him,] who shall make progress his own, [that is, shall produce, that which is necessary to produce,] through *volū vahīštām astī* thus become the summing up of the assertion, [that is, it become its end]. (1)

2. *astī astī uštā ahmāi* has, besides, taught the righteous of every kind the happy progress which is necessary to arise for the righteous of every kind, [so that, happiness (may) be caused thereby]; whatever endurance of man [(or) diligence], it is necessary for the righteous of every kind, to occasion is, besides, taught to the righteous of every kind, [so that one's happiness (may) be caused thereby]. (2)

3. *hya† aṣāi vahīštām aṣm* has, besides, taught (at) all [the duty and good works which are revealed in] the text are the whole text, [for him whose Avesta and Zand are easy, so that, through its Avesta and Zand, he can make manifest all the duty and good works of that whole text,] which teaches (that) the dominion is for righteousness‡, [so that, (one) may exercise authority through virtuousness, that is, it should be the opinion that it teaches or dominion through virtuousness, so that (one may) possess authority through virtuousness;] which also teaches the truth to that righteous invoker, [so that he may make a true decision;] (and) which also teaches the truth to you that are fraught with advantage, [so that it may

\* The Kayanian Princes. † The brackets are not given by West. ‡ So the reading given in West. § See note on *mtwāsanūtā* (Yas. LVII. 4, Scd. II), p. 68 above. ¶ "Just as the Ahunavairya says that 'the dominion is for Ahuramazda'" (West, op. cit., p. 162, fn. 6).

produce true judgment]. (These) were the three assertions, [that is, three decrees were in it,] (and) the whole saying was a proclamation, the whole saying was that of Ahuramazda. (3-7)

4. Ahuramazda proclaimed; (as above in Yas. XIX. 20). (8-10)

5. . . .

Pah. Yas. XXI.—Bakō III.

[The beginning of the third subdivision].\*

1. A saying of the righteous Zaratuštra, to be revered, was: "Whoever of those existing is thus in worship as regards (the good)". Here what is taught by it is the worship of Ahuramazda, [that (it is) that which (one) should provide for,] which is the law of Ahuramazda, [that is, his virtuous law,] whereby the reverence (of) existence is taught, [that is, that which he would most occasion, which is the ever-asking for progeny (by) mankind; and he mentions that thing to them,] (through) which (it) is possible for them to live well. (1)

2. Here, besides, the reverence of those males (and) females of the righteous, through complete devotion†, who (was) the first, is taught by it, which is the obeisance (for) the archangels, [that is, it would occasion the propitiation of the archangels]. (These) were the three assertions, [that is, three decrees were in it,] (and) it was (in) every way a saying to be revered. Unto whom was the reverence? (Unto) the archangels in that worship. (2-3)

3. And Ahuramazda spoke thus: "Happy is he whose happiness is the happiness of any one whatever, and (may) Ahuramazda grant it, through predominance of will, [through his requirement]". (4-5)

4. What reply did he speak through that utterance of words, [what (was) the thing he spoke about]? He spoke the reply of happy progress, the happy progress of the righteous of every kind, who are, who have been, and who (will) arise. The developer told [that man, as] the development, (in) reply; (and) [the reward as] the development that Ahuramazda mentioned (in) reply (was): "That development [I call] righteous, [which] is a development for the righteous. (6-8)

\* The brackets are not given by West, op. cit., p. 463, fn. 3)

† "The archangel Ārmaiti, or Spendarmad" (West,

IX.

## IX.

### Airyēmā-iśyō—Yasna LIV.

1.\* ā<sup>1</sup> Airyēmā<sup>2</sup> iśyō<sup>3</sup> rafeδrāi<sup>4</sup> jantū<sup>5</sup>  
 nerebyas<sup>6</sup>-cā<sup>7</sup> nāiribyas<sup>8</sup>-ca<sup>9</sup> Zaraδuštrahē<sup>10</sup>  
 Vanhēuš<sup>11</sup> rafeδrāi<sup>12</sup> Manuñhō<sup>13</sup> :  
 yā<sup>14</sup> daēnā<sup>15</sup> vairīm<sup>16</sup> hanāt<sup>17</sup> mīzdem<sup>18</sup>  
 + ašahyā<sup>19</sup> yāsā<sup>20</sup> ašīm<sup>21</sup>  
 yām<sup>22</sup> iśyām<sup>23</sup> Ahurō<sup>24</sup> masatā<sup>25</sup> Mazdā<sup>26</sup>

2. Airyamanem<sup>1</sup>-Išīm<sup>2</sup> yazamaide<sup>3</sup>, amavan̄tem<sup>4</sup>, vereθrājanem<sup>5</sup>,  
 viṭbaēšayhem<sup>6</sup>, mazištem<sup>7</sup>, ašahe<sup>8</sup> sravayhām<sup>9</sup> :  
 Gāθā<sup>10</sup> spentā<sup>11</sup> ratuxšaθrā<sup>12</sup> ašaonīš<sup>13</sup> yazamaide<sup>14</sup> :  
 Staota<sup>15</sup> Yesnya<sup>16</sup> yazamaide<sup>17</sup>, yā<sup>18</sup> dātā<sup>19</sup> anhēuš<sup>20</sup> paouruyehyā<sup>21</sup>

\* Geld. has this in four lines, 1, 2, (3, 4), (5, 6).

## IX.

### Airyē mā-iśyō—Yasna LIV.

1. May the ever-welcome<sup>3</sup> Airyaman<sup>2</sup> come<sup>6</sup>-hither<sup>1</sup> for the rejoicing<sup>7</sup> of the men<sup>6\*</sup>, and<sup>7</sup> of the women<sup>8\*</sup> as-well,<sup>9</sup> of Zarathuštra<sup>10†</sup>, for the rejoicing<sup>12</sup> of the Good<sup>11</sup>-Mind<sup>13</sup> (may he come hither).

Who<sup>14</sup> (-ever, of these men and women) earns<sup>17</sup> the precious<sup>16</sup> reward<sup>18†</sup> through (his or her good) heart<sup>15</sup>, (for him or her) do I bestow<sup>20</sup> the blessing<sup>21</sup> of Aša<sup>19</sup>, (the blessing) (most-)to-be-desired<sup>23</sup> which<sup>22</sup> Ahura<sup>24</sup> Mazda<sup>25</sup> doth bestow<sup>26</sup>.

2. We adore<sup>3</sup> the Airyē mā-lšvō<sup>2</sup> (hymn), the powerful<sup>4</sup>, (and) victorious<sup>5</sup> against-the-foe,<sup>6</sup> the greatest among the Words<sup>9\*</sup> of Aša<sup>8</sup>.

We adore<sup>14</sup> the holy<sup>11</sup> Gāθās<sup>10</sup>, (which) teaching-of-righteousness<sup>13†</sup> (are) ruling-as-Ratus<sup>12.‡</sup>

We adore<sup>17</sup> the Staota<sup>15</sup> Yesnya<sup>16</sup> (hymns), which<sup>18</sup> (are) the laws<sup>19</sup> (revealed) by the ancient<sup>21</sup> Rulers<sup>20||</sup>.

\* Orig. dat.      † I.e. His followers.      ‡ E.g., for leading the life of holiness. Verse 2.

\* Orig. gen.    † *ašonā* lit. possessing Aša.    ‡ Spiritual guides the world; the Gāθās explaining the law of Aša are appropriately called Ratus.    § Orig. 6/1.

## NOTES.

1. Kanga: Yaçna and Vispered (Gujarati trans., 1886), pp. 125-126.
2. Reichelt: Avesta Reader; text p. 76, notes at p. 177.
3. Mills: S.B.E., XXXI, p. 293.

The first verse is one of the important hymns of the Avesta and it is used in the marriage blessing.\* The Yazata invoked is Airyaman (अर्यमन्). "This Indo-Iranian divinity originally conveys the idea of comradeship and occurs mostly in the Vedas and casually in the Avesta in connection with the wedding rites. The fifty-fourth chapter of the Yasna is consecrated to Airyaman. He is invoked to come down to the wedding for the joy of the faithful. In regard to the attributes given to Airyaman we may add in this connection that his standing epithet is 'the beloved' "†. Airyaman is also a healer of diseases and he is invoked to drive away diseases and death and his help is asked against magic and witchcraft. He is "the angel, presiding over the medical art "‡. In Ven. XX. 11, this hymn (Yas. LIV. 1) is given in full and it is then used as a charm for driving away the *yātu* and *pairikā* and *jahi* and all manner of sickness and death (Ven. XX. 10-12). A further description of Airyaman is found in Ven. XXII where Ahura Mazda asks him to overcome the diseases spread by Anrō Mainyu. It may be noted that the name *airyaman* in (Gāth.) for the priestly class. The praises of this hymn are given in Dinkart, IX. 46, where it is mentioned that Saosyants will recite this hymn at the "resurrection", "and up the dead are arrayed by it; through its assistance, they give life back unto the body, and the embodied life they then possess is such that they do not die". \*\*

1. *Airyāmā*—1 l. The word lit. means "friend".†† Barth., Wb. 198-199 compares the Mod. Pers. word ايرمان (*ērman*), guest.

*īdyō*—Adj. Desired (friend) (Mills); liked or beloved (Kan.); Dar. (S.B.E., IV, p. 229) says "vow fulfilling".

*rafōdrā*—Dat. inf. *rap*. For protection or help (Barth., Wb. 1509f.): for graces (Mills); Kan. says "happiness" and following Justi derives it from *rap* which he connects with Skt. रप्,‡‡

*ā . . . jāntu*—*gam*. अगन्तु. The palatalising seems to be due to the I.E. form <sup>x</sup>gem-;.

*nərəbyas-cā . . . Zərəθuštrahē*—Kan. understands that the followers

\* See the Skt. version of the Parsi marriage service in Ooll. Skt. Par., I. pp. 43-48. This hymn (1st verse) is given at p. 46, verse 30. Nair. trans. slightly differently in his रजिषि (Ooll. Skt. Par., II. p. 125). † Dhalla, Z. Theo., p. 119. ‡ Haug, p. 257. ¶ See Introductory note by Dar. to this Frigard of the Ven., S.B.E., IV, p. 238. ¶ Barth., Wb. 198, see also note on the four classes given above on Yas. XIX. 17 (Sel. VIII). \*\* Trans. by West, S.B.E., XXXVII, p. 303. †† Grass, Wb. 116. See also Mit., F.Z., p. 117. ‡‡ See Geld., Studien Zum Av., p. 297, for a criticism of this view. |||| Barth., Wb. 494f. (note 1)

of Z. are meant here. So also Mills who trans. the last word as "who are taught of Z." Geld.\* thinks it means the family circle of Z., for he thinks it is the wedding hymn of Z.'s daughter. Note the final long vowels in this verse indicating older language. The second verse is obviously a later addition. Note also the 4'3 (°*byas-cā*), used for 6'5† by case-attraction.

*Vaṇhūs . . . Manaphō*—6 l. Geld. trans. "holy community".

*yā*—Mills takes this as 3 l and construes it as referring to the *Manaphō* above (or to the whole of the previous clause.) and trans. "whereby the conscience, etc.". Kan. takes *yā* to refer to Airyaman which is decidedly bad grammar. The others refer it to *daēnā* and construe "the *daēnā* which etc.". This last manner of construing is decidedly supported by the metre: the verse divides into two halves of three *pādas* each, each containing 12 syllables.‡ See below, however, for a farther discussion of this word.

*daēnā*—Religion (Dar.); those who accept the (Z.) faith (Kan.); conscience (Mills); soul (*Seele*) (Geld.); Self (Mlt.). See above Yas. XXVI. (Sel. III).

*vairim*—Pleasing; sacred (Mills); desirable (Dar.).

*hanāt*—*han* (हन्) to earn. In the Av. it is most often used with *mīzdəm*.

*mīzdəm*—Reward. Skt. भौद्ध, Mod. Pers. مزد (*muzd*) reward.

*aṣahyā*—6/1 Gāṇ. In Y.A. it would be *aṣuhe*.

*yāsā*—Cf. *ā . . . yāsaṇuḥa* Yas. IX. 2 (Sel. 1). This form is 1/1 ātin.

*aṣīna*—Barth.|| explains the word to mean reward of an action performed (whether good or bad). Here of course used for good reward.

*masatū*—Barth takes this as s-aor. of √*mad*, to apportion, to mete out, and compares Goth. *mītm*.¶ Kan. trans. "regards as great"; Mills trans. "may grant" and adds\*\* "or can *masatū* (sic) equal 'with his liberality, or majesty', leaving *jantu* to be understood with Ahuro?"

The trans. of this verse are various by the various writers, though they do not differ so much as do those of *Yaθā*, *Aṣəm* and *Yēghē-Hātām*.††

1. Kan: ††

May Airyaman, the desired One, come to (give) joy unto the men and women of *Zaraṇuštra*, (and) for (giving) joy to the holy mind.

(I.e. may he come in order to give joy to the holy minded men and women).|| ||

\* Op. cit., p. 33, fn. 2. † See *Vaṇhūs . . . Manaphō* (6,1) in the next line. ‡ See Appendix on Avesta metre below. Geld., prints this verse in four lines 1, 2, (3, 4), (5, 6). || Wb. 241. § lb. 1113. \*\* S.B.E., XXXI, p. 298, fn. 3. †† Sel. VII a, b, and c. ‡‡ Ven. XX. 11 (Guj. trans., 1884, pp. 261 f.) In Ij. Vis. he gives the same trans. but omits his parenthetical explanations.

|| I have given merely the substance (not a trans.) of the parenthetical explanations here.



Who (Airyaman) makes those who accept the faith (of Z.) fit for receiving rewards.

(I.e., all who believe faithfully in the Z. religion are regarded by Airyaman as fit for rewards.)

I seek the Truth of Truth (i.e. Perfect Truth),\* which (is) to-be-desired, (which) Ahuramazda (Himself) has acknowledged to be great.

(I.e., Truth is such a thing that God Himself has given it a high place and has regarded it as worthy of reverence.)

The one strong recommendation for this is that it keeps up the sense line by line. The rendering of *daēnā* as a collective seems far fetched, *masatā* is not found in Kan.'s Dict. at all. But he evidently follows Har.† and takes it from *√maz*.

2. Dar. (S.B.E., IV, p. 229):

May the vow-fulfilling Airyaman come here, for the men and women of Zaratustra to rejoice, for Vohu-Manō to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

3. Geld. (*Studien zum Avesta*, I, p. 33).

May the dear Friendship appear for a call‡ upon the men and women of Z., for a call upon the (whole) faithful company. To every soul who earns the precious reward, I wish the granting of Righteousness, which is to be longed for, which Ahura Mazda shall accord.

4. Mills:

Let the Airyaman, the desired friend and peersman, draw near for grace to the men and to the women who are taught of Z., for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompense. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it (or cause it to increase).

5. Burth: (Wb. 199, 1288, 378 and 1113).

May the dear Airyaman come hither to protect|| the men and women of Z., to protect the Good Mind. Whichever Self¶ earns the precious reward, to him I offer the prize of righteousness, (which is) to be desired, which Ahura Mazda shall award.

Reich. is exactly the same except that he puts the word *daēnā* untranslated (§ 19).

6. Mlt. (E.Z., p. 390) strikes out a new line rather plausibly:

Let the dear Brotherhood come for support of Z.'s men and women,

\* *सर्वं सत्यं*.

|| Zur Unterstützung.

† *Manuel de la Langue de l'Avesta*, Anthologie, p. 182.

¶ Welches Ich.

‡ Zum Besuch.

for support of Good Thought. Whatever Self may win the precious men of Right, for this one I beg the dear Destiny that Ahura Mazda bestowed.

The word "Brotherhood" deserves some attention. It seems kin to Geld.'s rendering "Friendship".\* He takes *ašim* to be a proper name and trans. "Destiny", and suggests that *masatū* is, as pointed out by Barth. (*Flexionslehre*, 27) from a root *mas* to bestow (not in Wb.)†

7. The Pah. rendering (Pah. Ven. XX. 11) is given by Haug (p. 393):

The longing for Airyaman is for me the arrival of joy [that is, it is necessary for thee to come with joy], (and) they compel (him) to act for the men and women of Z. Vohumanō is joyful, [that is, it is necessary for thee also to come, that they may compel thee to act with joy]. He who is desirous of religion becomes worthy, with the foward here (in this world), and that also there (in the other world). The reverent supplication for righteousness is Aša Vahišta [that is, my reverence is through him]; may he become the dignity of Ahura Mazda, [the *mohad*-ship of the *mohads*].

8. In the marriage-service where this verse occurs the Skt. rendering is given by a priest दीनिदाह ‡

आ श्रयमा इयः प्रमोदाय गच्छतु । नमस्य नारीभ्यश्च जरयुष्यस्य । येन धर्मशीलजना  
वयंसनेन किल प्राप्नुम पारितोषिकम् ॥

ऋतस्य याचे ऋतिं यां इयां स्तमो संहिता किल ददातु महाज्ञानो ॥

9. Nair. in his इजिनि (Coll. Skt. Par., II, p. 125) trans. thus:

स आदिशमिलाषः प्रमोदाय प्राप्नोतु नारीभ्यो नारीभ्यश्च जरयुष्यस्य । उत्तमं च प्रमोदय  
मनः । ( किल गच्छनोऽपि इदं कार्यं करोतु ) । ये दीने शमिलाषकाः ( किल ये नारीभ्यः दीनि-  
शीलाः ) अनुरूपाः प्रमोदस्य । ( परलोकोयस्य ) । पुण्यस्य शमोष्यो भक्तिशीलं ( शिष्यम् ) । येषां  
शमोष्यया स्तमिनो महत्त्वं महाज्ञानिनः । किल मे दीनिः तनो प्रवर्तते ॥

I now give my own rendering. There is a general agreement with regard to the first three *pādas*. The last three are really complicated. In the first place I propose to take *yā*<sup>14</sup> to be 1,3 n. because it refers to the two genders (*nara* and *nāiri*).<sup>15</sup> This *yā* would be subject of *hanū*, *daēnā* I propose to take as 3/1. The fifth *pāda* I have marked as metrically defective and I propose to fill it out thus:

*aṣahyā* (*təm vaṇuhim*) *yāsū ašim*.

This completing of the *pāda* has been suggested by Yas. I.1. 21,<sup>16</sup> which also gives the clue for interpreting this verse. It is also Gāthic (Gāth. Vohu.) and it runs as follows:—

\* See op. cit., p. 117 for details. † Ib., p. 390, fn. 5. ‡ वैवाहस्य [विवाहस्य] परमाज्ञो  
(contract, solemn promise) संकृतभाषाया[यां] पद्विती भाषायां[यां] दीनिदाहवचनेन  
अवधारिता ॥ Thus runs the beginning. See Coll. Skt. Par., I, pp., 43ff. This verse is numbered  
30 there at . 46. † Reich. §§ 6045 606. ¶ Kol. XXXVI, Part 2.

*ārmatōiṣ nā spəntō hvō  
cistīš, vχdāiṣ, ḡyaoθana,  
daēnā aṣəm spəntvat  
vohū χṣaθrəm manayhā  
Mazdā dadāt Ahurō  
təm vaγuhīm yāsā aṣīm*

Barth. trans. this verse thus: \*.

Through Piety one becomes holy. Such a man advances Righteousness through his thinking, his words, his deeds and his Self. By Good Thought Mazda Ahura will give the Dominion. For this precious blessing do I beg.

Hence my trans. runs thus.

May the ever-welcome Airyaman come hither for the rejoicing of the men, and of women as well, of Zaratuštra for the rejoicing of the Good Mind (may he come hither). Who (ever of these men and women) earns the precious reward, (for him or her) do I beg the blessing of Aša. (the blessing) (most-) to-be-desired which Ahura Mazda doth bestow.

It may also be noted in passing that the blessing (*aṣi*) of Aša is frequently mentioned in the Gāthās.†

2. Note that this verse is distinctly later in point of language. It seems a mere ritualistic addition.

*viṭbaēṣagham*—Keeping away from hatred (Kan.); the opponent of assuiling malice (Mills); directed against enemies (Birth).‡

*sravaghām*—G 3. Among the words (i.e. hymns).

*spəntā*—Prosperity bringing (Kan.); bounteous (Mills); holy (Barth.).§

*ratuχṣaθrā*—Who rule supreme in righteousness (Kan.); that rule supreme in the ritual (Mills); possessing in themselves the strength of the Ratu, i.e. ruling as Ratu (Barth.).¶. This epithet used for the Gāthās occurs in several places and in only one place (Vis. XI. 1) the word is used in this sense for Ahura Mazda.

*Staota Yesnya*—Neu. plu. This name is used to designate 33 chapters of the Yasna. What these chapters are is not very certain, but they evidently represent the oldest portion of the Yasna. Geldner thinks that "the Gāthā dialect is indispensable" for the Staota Yesnya.\*\* They include at any rate the five Gāthās, the Yasna Haptaṅhāiti, and Hās 14,†† 15, 54, 56 and 58 (Barth., Wb. 1589), and, of course, the three chief prayers Yaθā, Aṣəm and Yejhō-Hātām.

*yā*—Neu plu.

\* Gāth., p. 111; see also Mit., E.Z., p. 387.  
XXIV, Part 2). † Wb. 1447. ‡ Ib. 1619 ff. (B. 2 b). § Ib. 1502.

¶ See Av. Pahl. Anc. Per., p. 39. \*\* See Av. Pahl. Anc. Per., p. 39. †† The *Staota Yesnya* begins, with the words: *vāidō cō Amōd Spəntā*, i.e. with Yas. XIV. 1.

*dātā*—Laws (Kan.) ; productions (Mills).

*aṇhāuš*—6/1 of *ahu*. Kan. trans. "life", Mills says "world". Could it not mean here "ruler" or "lord" and refer to the ancient Sage-kings who gave the law of Mazda to pre-Zoroastrian Irān ?

*paouruuehyā*—6/1. Ancient. "The later Avesta notes the antiquity of the older",\* as is also done in the Veda, पुरमिर्द्धमिः (RV., I. 1, 2), etc.

\* Mills, S.B.E., XXXI, p. 293, fn. 4.



X.

## X.

### The Vara of Yima—Vendidād II. 20-43.

1. (20). hañjamanem<sup>1</sup> frabarata<sup>2</sup> yō<sup>3</sup> daδvā<sup>4</sup> Ahurō<sup>5</sup> Mazdā<sup>6</sup> haθra<sup>7</sup> mainyaoi<sup>8</sup>byō<sup>9</sup> Yazataēibyō<sup>10</sup>, srūtō<sup>11</sup> Airyene<sup>12</sup>-Vaējahi<sup>13</sup>, vañhuyā<sup>14</sup>-Dāityayā<sup>15</sup>.

hañjemanem<sup>16</sup> frabarata<sup>17</sup> yō<sup>18</sup> Yimō<sup>19</sup>-Xšaētō<sup>20</sup> hvāθwō<sup>21</sup> haθra<sup>22</sup> vahištaēibyō<sup>23</sup> mašyākaēibyō<sup>24</sup>, srūtō<sup>25</sup> Airyene<sup>26</sup>-Vaējahi<sup>27</sup>, vañhuyā<sup>28</sup> Dāityayā<sup>29</sup>.

- (21). ā<sup>1</sup> tat<sup>2</sup> hañjamanem<sup>3</sup> paiti<sup>4</sup>-jasat<sup>5</sup> yō<sup>6</sup> daδvā<sup>7</sup> Ahurō<sup>8</sup> Mazdā<sup>9</sup> haθra<sup>10</sup> mainyaoi<sup>11</sup>byō<sup>12</sup> Yazataēibyō<sup>13</sup>, srūtō<sup>14</sup> Airyene<sup>15</sup>-Vaējahi<sup>16</sup> vañhuyā<sup>17</sup> Dāityayā<sup>18</sup>.

ā<sup>18</sup> tat<sup>19</sup> hañjemanem<sup>20</sup> paiti<sup>21</sup>-jasat<sup>22</sup> yō<sup>23</sup> Yimō<sup>24</sup>-Xšaētō<sup>25</sup> hvāθwō<sup>26</sup> haθra<sup>27</sup> vahištaēibyō<sup>28</sup> mašyākaēibyō<sup>29</sup>, srūtō<sup>30</sup> Airyene<sup>31</sup>-Vaējahi<sup>32</sup>, vañhuyā<sup>33</sup> Dāityayā<sup>34</sup>.

3. (22). aāt<sup>1</sup> aoxta<sup>2</sup> Ahurō<sup>3</sup> Mazdā<sup>4</sup> Yimāi<sup>5</sup>:

Yima<sup>6</sup> srīra<sup>7</sup> Vīvañhana<sup>8</sup>! avi<sup>9</sup> ahūm<sup>10</sup> astvañtem<sup>11</sup> aγem<sup>12</sup> zimō<sup>13</sup> jañhentu<sup>14</sup>, yahmat<sup>15</sup> haca<sup>16</sup> staχ<sup>17</sup>-ō<sup>18</sup> mrūrō<sup>19</sup> zyā<sup>20</sup>, avi<sup>21</sup> ahūm<sup>22</sup> astvañtem<sup>23</sup> aγem<sup>24</sup> zimō<sup>25</sup> jañhentu<sup>26</sup>, yahmat<sup>27</sup> haca<sup>28</sup> paura<sup>29</sup> snaoδō<sup>30</sup>-vafra<sup>31</sup> snaēšāt<sup>32</sup> barezištaēibyō<sup>33</sup> gairibyō<sup>34</sup> bāñnubyō<sup>35</sup> areduyā<sup>36</sup>.

4. (23). θrižat<sup>1</sup>-ca<sup>2</sup> iða<sup>3</sup> Yima<sup>4</sup>, gēuā<sup>5</sup> apa<sup>6</sup>-jasat<sup>7</sup>, yat<sup>8</sup>-ca<sup>9</sup> aγhat<sup>10</sup> θwyāstemaēšu<sup>11</sup> asañhām<sup>12</sup>, yat<sup>13</sup>-ca<sup>14</sup> aγhat<sup>15</sup> barešnuš<sup>16</sup> paiti<sup>17</sup> gairinām<sup>18</sup>, yat<sup>19</sup>-ca<sup>20</sup> jāfnušva<sup>21</sup> raouām<sup>22</sup> paχrumaēšu<sup>23</sup> nmānaēšu<sup>24</sup>.

5. (24). † parō<sup>1</sup> zimō<sup>2</sup> aētañhā<sup>3</sup>; dañhēuš<sup>4</sup> aγhat<sup>5</sup> beretō<sup>6</sup> vāstrem<sup>7</sup>:—tem<sup>8</sup> āsā<sup>9</sup> paura<sup>10</sup> vazaδyā<sup>11</sup> | pasca<sup>12</sup> vītaχti<sup>13</sup> vafrahe<sup>14</sup>. | abda<sup>15</sup>-ca<sup>16</sup> iða<sup>17</sup>, Yima<sup>18</sup>, aγne<sup>19</sup> astvaite<sup>20</sup> sadayāt<sup>21</sup> yat<sup>22</sup> iða<sup>23</sup> pasēuš<sup>24</sup> anumayehe<sup>25</sup> paðem<sup>26</sup> vaēnāite<sup>27</sup>.

\* Geld. has *snaoδu vafra*; Kan. makes these two words into a compound (Dict., p. 541).

† Geld. gives this as verse with the *p* *idas* divided as marked by the upright lines.

‡ Geld. reads *dañhāi*; I have followed Barth.

## X.

### The Vara of Yima—Vendidād II. 20-43.

1. (20). An assembly<sup>1</sup> did call-together<sup>2</sup> (He) who<sup>3</sup> (is) the Creator<sup>4</sup>, Ahura<sup>5</sup> Mazda<sup>6</sup>, together-with<sup>7</sup> the celestial<sup>8</sup> Vaza<sup>9</sup> as<sup>9\*</sup>, in Airyana<sup>11</sup> Vaēja<sup>12</sup> of-high-renown<sup>10</sup>, (on-the-banks-)of-the-hallowed<sup>18</sup> Dāityā<sup>14</sup>.

An assembly<sup>15</sup> did (likewise) call-together<sup>16</sup> (he) who<sup>17</sup> (was) Yima<sup>18</sup> the King<sup>19</sup>, the magnificent<sup>20</sup>, together-with<sup>21</sup> the holiest<sup>22</sup> (among) mortals<sup>23\*</sup>, in Airyana<sup>25</sup> Vaēja<sup>26</sup> of-high-renown<sup>24</sup> (on-the-banks-)of-the-hallowed<sup>27</sup> Dāityā<sup>28</sup>.

2. (21). To<sup>1</sup> that<sup>2</sup> assembly<sup>3</sup> did-come-to-confer<sup>4 5</sup> (He) who<sup>6</sup> (is) the Creator<sup>7</sup> Ahura<sup>8</sup> Mazda<sup>9</sup>, together-with<sup>10</sup> the celestial<sup>11</sup> Yazatas<sup>12\*</sup>, in Airyana<sup>14</sup> Vaēja<sup>15</sup> of-high-renown<sup>13</sup> (on-the-banks-)of-the-hallowed<sup>16</sup> Dāityā<sup>17</sup>.

To<sup>18</sup> that<sup>19</sup> assembly<sup>20</sup> did-come-to-confer<sup>21, 22</sup> (he) who<sup>23</sup> (was) Yima<sup>24</sup> the King<sup>25</sup>, the magnificent<sup>26</sup>, together-with<sup>27</sup> the holiest<sup>28</sup> (among) mortals<sup>29\*</sup>, in Airyana<sup>31</sup> Vaēja<sup>32</sup> of-high-renown<sup>30</sup> (on-the-banks-)of-the-hallowed<sup>33</sup> Dāityā<sup>34</sup>.

3. (22). Thereupon<sup>1</sup> Ahura<sup>2</sup> Mazda<sup>3</sup> said<sup>2</sup> unto Yima<sup>5</sup>:

Yima<sup>6</sup>, (thou) fair<sup>7</sup> son-of-Vivanghvāt<sup>8</sup>! upon<sup>9</sup> the wicked<sup>12</sup> material<sup>11</sup> world<sup>10</sup> shall descend<sup>14\*</sup> the winters<sup>13</sup>, (and) through<sup>16</sup> these<sup>15†</sup> (shall come) fierce<sup>17</sup> deadly<sup>18</sup> cold<sup>19</sup>. Upon<sup>20</sup> the wicked<sup>23</sup> material<sup>22</sup> world<sup>21</sup> shall come<sup>25</sup> winters<sup>24</sup>, (and) through<sup>27</sup> these<sup>26†</sup> first-of-all<sup>23</sup> shall fall<sup>31</sup> deep<sup>29</sup> snow<sup>30</sup> (extending) from the highest heights<sup>32</sup> of the mountains<sup>33</sup> to the depths<sup>34</sup> of the waters<sup>35</sup> (of Arədvī).

4. (23). And<sup>2</sup> (all the) three kinds<sup>1</sup> of animals<sup>6</sup> here<sup>5</sup>, O Yima<sup>4</sup>, shall disappear<sup>6-7</sup> (those) which<sup>8\*</sup> live<sup>10†</sup> in the most-terrific<sup>11</sup> of wildernesses<sup>12†</sup> and<sup>14</sup> (those) which<sup>13</sup> live<sup>15†</sup> on<sup>17</sup> the tops<sup>16</sup> of mountains<sup>18</sup>, and<sup>20</sup> (those) which<sup>19</sup> (live domesticated) in the river<sup>22</sup>-valleys<sup>21</sup> (even though protected) in well-built<sup>23</sup> stalls<sup>24</sup>;

5. (24). Before<sup>1</sup> (that) cold<sup>2</sup> there is<sup>5\*</sup> (at present) production<sup>6†</sup> of food<sup>7</sup> in<sup>†</sup> this<sup>3</sup> land<sup>4</sup>; (and there is) water<sup>9</sup> in plenty<sup>10</sup> for irrigating<sup>11</sup>|| it<sup>5</sup> after<sup>12</sup> the melting<sup>13</sup> of the (winter's) snow<sup>14</sup>.

But<sup>16</sup>|| (later on), O Yima<sup>18</sup>, (the land) here<sup>17</sup> shall appear<sup>21</sup> uninhabitable<sup>15\*\*</sup> for (all) corporeal<sup>20</sup> life<sup>19</sup>; (even) here<sup>23</sup>, where<sup>22</sup> the footprints<sup>26†</sup> of lowing<sup>25</sup> cattle<sup>24</sup> are<sup>††</sup> (at present) to be seen<sup>27</sup>.

*Verses 1 and 2.* \* Orig. 4/3. *Verses 3.* \* Lit. "come". † Lit. "through which" (sg.). *Verses 4.* † Lit. "are". ‡ Lit. "places". \* -ca\* has been omitted. || Lit. "strong houses". *Verses 5.* \* Lit. "was". † Orig. inf. ‡ Lit. "of". || Lit. "overflow". ¶ Lit. "and". \*\* Lit. "untreadable" (unbetretbar, Barth., Wh. 96). †† Orig. sg.



6. (25). āta<sup>1</sup> tem<sup>2</sup> varem<sup>3</sup> kerenava<sup>4</sup> caretu<sup>5</sup>-drājō<sup>6</sup> kem<sup>7</sup>-ci<sup>8</sup> paiti<sup>9</sup>  
caθruṣanām<sup>10</sup>; haθra<sup>11</sup> taoχma<sup>12</sup> upa<sup>13</sup>-bara<sup>14</sup> pasvām<sup>15</sup>-ca<sup>16</sup> staora-  
nām<sup>17</sup>-ca<sup>18</sup> maśyānām<sup>19</sup>-ca<sup>20</sup> sūnām<sup>21</sup>-ca<sup>22</sup> vayām<sup>23</sup>-ca<sup>24</sup> āθrām<sup>25</sup>-ca<sup>26</sup>  
suχrām<sup>27</sup> saocinām<sup>28</sup>.

āta<sup>29</sup> tem<sup>30</sup> varem<sup>31</sup> kerenava<sup>32</sup> caretu<sup>33</sup>-drājō<sup>34</sup> kem<sup>35</sup>-ci<sup>36</sup> paiti<sup>37</sup>  
caθruṣanām<sup>38</sup> narām<sup>39</sup> aiwi-χōiθue<sup>40</sup>, caretu<sup>41</sup>-drājō<sup>42</sup> kem<sup>43</sup>-ci<sup>44</sup>  
paiti<sup>45</sup> caθruṣanām<sup>46</sup> gavām<sup>47</sup> gāvayanem<sup>48</sup>.

7. (26). haθra<sup>1</sup> āpem<sup>2</sup> frātut<sup>3</sup>-caya<sup>4</sup> hāθrō<sup>5</sup>-masanhem<sup>6</sup> aθwanem<sup>7</sup>,  
haθra<sup>8</sup> mare,ā<sup>9</sup> avastaya<sup>10</sup>;  
[avi<sup>11</sup> ma<sup>12</sup> zairi<sup>13</sup>-gaonem<sup>14</sup>, ma<sup>15</sup> χ<sup>v</sup>airyete<sup>16</sup> ayyamnem<sup>17</sup>].  
haθra<sup>18</sup> nināuā<sup>19</sup> avastaya<sup>20</sup>, § + katem<sup>21</sup>-ca<sup>22</sup> fraskembem<sup>23</sup>.  
ca<sup>24</sup>

fravārem<sup>25</sup>-ca<sup>26</sup> pairi<sup>27</sup>-vārem<sup>28</sup>-ca<sup>29</sup>.

8. (27). haθra<sup>1</sup> viṣpanām<sup>2</sup> narām<sup>3</sup> nāirinām<sup>4</sup>-ca<sup>5</sup> taoχma<sup>6</sup> upa<sup>7</sup>-bara<sup>8</sup>,  
yōi<sup>9</sup> henti<sup>10</sup> aiñhā<sup>11</sup> zemō<sup>12</sup> mazišta<sup>13</sup>-ca<sup>14</sup> vahišta<sup>15</sup>-ca<sup>16</sup> sraēšta<sup>17</sup>-  
ca<sup>18</sup>. haθra<sup>19</sup> viṣpanām<sup>20</sup> gēuś<sup>21</sup> sareḍanām<sup>22</sup> taoχma<sup>23</sup> upa<sup>24</sup>-bara<sup>25</sup>,  
yōi<sup>26</sup> henti<sup>27</sup> aiñhā<sup>28</sup> zemō<sup>29</sup> mazišta<sup>30</sup>-ca<sup>31</sup> vahišta<sup>32</sup>-ca<sup>33</sup> sraēšta<sup>34</sup>-  
ca<sup>35</sup>.

9. (28). haθra<sup>1</sup> viṣpanām<sup>2</sup> urvaranām<sup>3</sup> taoχma<sup>4</sup> upa<sup>5</sup>-bara<sup>6</sup>, yōi<sup>7</sup> henti<sup>8</sup>  
aiñhā<sup>9</sup> zemō<sup>10</sup> barezišta<sup>11</sup>-ca<sup>12</sup> hubaoḍitema<sup>13</sup>-ca<sup>14</sup>. haθra<sup>15</sup> viṣpa-  
nām<sup>16</sup> χ<sup>v</sup>areθanām<sup>17</sup> taoχma<sup>18</sup> upa<sup>19</sup>-bara<sup>20</sup>, yōi<sup>21</sup> henti<sup>22</sup> aiñhā<sup>23</sup>  
zemō<sup>24</sup> χ<sup>v</sup>arezišta<sup>25</sup>-ca<sup>26</sup> hubaoḍitema<sup>27</sup>-ca<sup>28</sup>.

tē<sup>29</sup> kerenava<sup>30</sup> miθwaire<sup>31</sup> ayyamnem<sup>32</sup> viṣpem<sup>33</sup> ā<sup>34</sup> ahmā<sup>35</sup> ya<sup>36</sup>  
ašte<sup>37</sup> narō<sup>38</sup> varefšvō<sup>39</sup> aṇheu<sup>40</sup>.

10. (29). mā<sup>1</sup> aθra<sup>2</sup> frakavō<sup>3</sup>, mā<sup>4</sup> apakavō<sup>5</sup>, mā<sup>6</sup> apāvayō<sup>7</sup>, mā<sup>8</sup> hareḍiś<sup>9</sup>,  
mā<sup>10</sup> driwiś<sup>11</sup>, mā<sup>12</sup> daiwiś<sup>13</sup>, mā<sup>14</sup> kasviś<sup>15</sup>, mā<sup>16</sup> vizbāriś<sup>17</sup>, mā<sup>18</sup>  
vimitō<sup>19</sup>-dantānō<sup>20</sup>, mā<sup>21</sup> paēsō<sup>22</sup> yō<sup>23</sup> vīteretō<sup>24</sup>-tanuś<sup>25</sup>, māda<sup>26</sup>-  
cim<sup>27</sup> anyām<sup>28</sup> daxstanām<sup>29</sup>, yōi<sup>30</sup> henti<sup>31</sup> Aṇrahe<sup>32</sup> Mainyēuś<sup>33</sup>  
daxstem<sup>34</sup> maśyāiś<sup>35</sup>-ca<sup>36</sup> paiti<sup>37</sup> niḍātem<sup>38</sup>.

6. (25). Therefore<sup>1</sup> shalt thou construct<sup>4</sup> one<sup>2\*</sup> enclosure<sup>5</sup> a-caratu<sup>5</sup>-long<sup>6</sup> in<sup>9</sup> each<sup>7-8†</sup> of the four-sides<sup>10</sup>; thither<sup>11</sup> shalt thou carry<sup>15-16</sup> the offspring<sup>12</sup> of (small) animals<sup>15</sup> and<sup>16</sup> of (large) cattle<sup>17</sup> and<sup>18</sup> of men<sup>19</sup> and<sup>20</sup> of dogs<sup>21</sup> and<sup>22</sup> of birds<sup>23</sup> and<sup>24</sup> (the seed) of the fires<sup>25†</sup> brilliant<sup>27</sup> (and) flaming<sup>28</sup>.

And<sup>29</sup> thou shalt also construct<sup>32</sup> one<sup>30\*</sup> enclosure<sup>31</sup> a-caratu<sup>31</sup>-long<sup>34</sup> in<sup>37</sup> each<sup>35 36†</sup> of the four-sides<sup>38</sup> as a dwelling<sup>40||</sup> for human-beings<sup>39||</sup>, (and also one) a-caratu<sup>41</sup>-long<sup>42</sup> in<sup>45</sup> each<sup>43 44†</sup> of the four-sides<sup>46</sup> as a stall<sup>48</sup> for cattle<sup>47||</sup>.

7. (26). Therein<sup>1</sup> cause thou the waters<sup>2\*</sup> to flow<sup>3\*</sup> along a course<sup>4</sup> a-hāθra<sup>5</sup>-in-length<sup>6†</sup>; near-this<sup>8†</sup> shalt thou lay-out<sup>10</sup> the fields<sup>9</sup>, [(so that), always<sup>12</sup> golden<sup>13</sup>-hued<sup>14</sup>, (and)|| inexhaustible<sup>17</sup> (grain) might be obtained<sup>11, 16||</sup>]. There<sup>18</sup>, (too), shalt thou establish<sup>20</sup> dwelling-places<sup>19</sup>, (each) house<sup>21\*\*</sup> with-a-pillared-portico<sup>23</sup> and<sup>24</sup> an (inner) courtyard<sup>25</sup> and<sup>26</sup> an-encircling<sup>27</sup>-wall<sup>28</sup> as well<sup>29</sup>.

8. (27). Therein<sup>1</sup> shalt thou carry<sup>7-8</sup> the offspring<sup>6\*</sup> of all<sup>2</sup> men<sup>3</sup> and<sup>4</sup> of (all) women<sup>4</sup>, who<sup>9</sup> are<sup>10</sup> upon this<sup>1</sup> earth<sup>1</sup> the greatest<sup>13</sup> and<sup>14</sup> the best<sup>15</sup> and<sup>16</sup> the finest<sup>17, †</sup>. Therein<sup>19</sup> shalt thou carry<sup>24-25</sup> the offspring<sup>23\*</sup> of all<sup>20</sup> kinds<sup>22</sup> of animals<sup>21, †</sup> which<sup>26</sup> are<sup>27</sup> upon this<sup>23</sup> earth<sup>23</sup> the greatest<sup>30</sup>, and<sup>31</sup> the best<sup>32</sup> and<sup>33</sup> the finest<sup>34, †</sup>.

9. (28). Therein<sup>1</sup> shall thou carry<sup>5 6</sup> the seed<sup>4</sup> of all<sup>3</sup> trees<sup>3</sup> which<sup>7</sup> are<sup>8</sup> upon this<sup>9</sup> earth<sup>10</sup> the tallest<sup>11</sup> and<sup>12</sup> the sweetest-scented<sup>13, \*</sup>. Therein<sup>16</sup> shalt thou carry<sup>19-20</sup> the seed<sup>18</sup> of all<sup>16</sup> fruits<sup>17</sup>, which<sup>21</sup> are<sup>22</sup> upon this<sup>23</sup> earth<sup>24</sup> the best-of-savour<sup>25</sup> and<sup>26</sup> the sweetest-scented<sup>27, \*</sup>.

(All) these<sup>29</sup> (human beings and animals) shalt thou take<sup>30†</sup> in-pairs<sup>31</sup>, (and shalt preserve) each<sup>33†</sup> (pair) safe-from-harm<sup>32</sup> through<sup>34</sup> that<sup>35</sup> (time), (during) which<sup>36</sup> these<sup>37</sup> people<sup>38</sup> shall be<sup>40</sup> within the vara<sup>39</sup>.

10. (29).\* (There should be) here<sup>2</sup> neither<sup>1</sup> the bulging-chested<sup>3</sup>, nor<sup>4</sup> the humpbacked<sup>5</sup>, nor<sup>6</sup> the impotent<sup>7</sup>, nor<sup>8</sup> the lunatic<sup>9</sup>, nor<sup>10</sup> the pitted-faced<sup>11, †</sup> nor<sup>12</sup> the emaciated<sup>13</sup>, nor<sup>14</sup> the undersized<sup>15†</sup>, nor<sup>16</sup> the crooked(-limbed)<sup>17</sup>, nor<sup>18</sup> (any) possessing-deformed<sup>19</sup>-teeth<sup>20</sup>, nor<sup>21</sup> the leprous<sup>22</sup> who<sup>23</sup> (have the disease) spread<sup>24</sup>-over-the body<sup>25</sup>; nor-indeed<sup>26</sup> (one showing) any<sup>27</sup> of the other<sup>28</sup> (outward) signs<sup>29</sup>, which<sup>30</sup> are<sup>31</sup> the marks<sup>34||</sup> of Aprō<sup>32</sup>-Mainyuš<sup>33</sup> put<sup>36</sup> upon<sup>37</sup> mankind<sup>35, †</sup>.

Verse 6. \* Lit. "that". † Lit. "whichever". ‡ -caš<sup>20</sup> omitted. || Dat. inf. \* Orig. 6-3. Verse 7. \* Orig. sg. † Lit. "measurement". ‡ *hagra*. || *ma*<sup>15</sup> omitted. ¶ Lit. "eaten". \*\* -caš<sup>22</sup> omitted. Verse 8. \* Lit. "and". † Lit. "and". ‡ *ca*<sup>13</sup> and *ca*<sup>35</sup> omitted. † Orig. sg. Verse 9. \* *ca*<sup>14</sup> and *ca*<sup>27</sup> omitted. † Lit. "make". ‡ Lit. "all". Verse 10. \* For Kanga's version see verse 18 (37) below. (p. 233). † Earth. *gusrestā* that this word may refer to the marks of small-pox (Wb. 778). ‡ Barth. gives a word *gusrestā* (Ven. XVIII, 34) which he translates as "mean" (Wb. 461). || Orig. sg. ¶ *ca*<sup>36</sup> omitted.

11. (30.) fratemem<sup>1</sup> daiñhēuš<sup>2</sup> nava<sup>3</sup> pereθwō<sup>4</sup> kerenava<sup>5</sup>, maðemō<sup>6</sup> xšvaš<sup>7</sup>, nitemō<sup>8</sup> tišrō<sup>9</sup>, fratemem<sup>10</sup> pereθwō<sup>11</sup> hazañrem<sup>12</sup> narām<sup>13</sup> nairinām<sup>14</sup>-ca<sup>15</sup> taoxma<sup>16</sup> upa<sup>17</sup>-bara<sup>18</sup>, maðemō<sup>19</sup> xšvāš<sup>20</sup> sata<sup>21</sup>, nitemō<sup>22</sup> tišrō<sup>23</sup> sat<sup>24</sup>, aiwi<sup>25</sup>-ca<sup>26</sup> tē<sup>27</sup> varefšva<sup>28</sup> suwrya<sup>29</sup> zara-naēnya<sup>30</sup>; apj<sup>31</sup>-ca<sup>32</sup> tem<sup>33</sup> varem<sup>34</sup> mareza<sup>35</sup> dvarem<sup>36</sup> raocanem<sup>37</sup> x<sup>v</sup>āraoxšnem<sup>38</sup> antare<sup>39</sup>-naēmāt<sup>40</sup>.

2. (31). āat<sup>1</sup> māsta<sup>2</sup> Yimō<sup>3</sup>:

“kuθa<sup>4</sup> tē<sup>5</sup> azem<sup>6</sup> varem<sup>7</sup> kerenavāne<sup>8</sup>, yā<sup>9</sup> mē<sup>10</sup> aoxta<sup>11</sup> Ahurō<sup>12</sup> Mazdā<sup>13</sup> p”

āat<sup>14</sup> aoxta<sup>15</sup> Ahurō<sup>16</sup> Mazdā<sup>17</sup> Yimāi<sup>18</sup>:

“Yima<sup>19</sup>, srīra<sup>20</sup>, Vivanhana<sup>21</sup>! aiñhā<sup>22</sup> zemō<sup>23</sup> pāšnābya<sup>24</sup> vispara<sup>25</sup>, zastaēibya<sup>26</sup> viṣaḍa<sup>27</sup>, mñayen<sup>28</sup> ahe<sup>29</sup> yaθa<sup>30</sup> nū<sup>31</sup> mašyāka<sup>32</sup> xšivisti<sup>33</sup> zemē<sup>34</sup> višāvayeinte<sup>35</sup>.”

3. (32). āat<sup>1</sup> Yimō<sup>2</sup> avaθa<sup>3</sup> kerenaot<sup>4</sup> yaθa<sup>5</sup> dīm<sup>6</sup> iṣat<sup>7</sup> Ahurō<sup>8</sup> Mazdā<sup>9</sup>; aiñhā<sup>10</sup> zemō<sup>11</sup> pāšnābya<sup>12</sup> vispara<sup>13</sup>, zastaēibya<sup>14</sup> viṣaḍa<sup>15</sup>, mñayen<sup>16</sup> ahe<sup>17</sup> yaθa<sup>18</sup> nū<sup>19</sup> mašyāka<sup>20</sup> xšivisti<sup>21</sup> zemē<sup>22</sup> višāvayeinte<sup>23</sup>.

4. (33). āat<sup>1</sup> Yimō<sup>2</sup> varem<sup>3</sup> kerenaot<sup>4</sup> caretu<sup>5</sup>-drājō<sup>6</sup> kem<sup>7</sup>-ciṭ<sup>8</sup> paiti<sup>9</sup> caθrušanām<sup>10</sup>; haθra<sup>11</sup> taoxma<sup>12</sup> upa<sup>13</sup>-bara<sup>14</sup> pasvām<sup>15</sup>-ca<sup>16</sup> staora-nām<sup>17</sup>-ca<sup>18</sup> mašyānām<sup>19</sup>-ca<sup>20</sup> sūnām<sup>21</sup>-ca<sup>22</sup> vayām<sup>23</sup>-ca<sup>24</sup> āθrām<sup>25</sup>-ca<sup>26</sup> suxřām<sup>27</sup> saociñtām<sup>28</sup>.

āat<sup>29</sup> Yimō<sup>30</sup> varem<sup>31</sup> kerenaot<sup>32</sup> caretu<sup>33</sup>-drājō<sup>34</sup> kem<sup>35</sup>-ciṭ<sup>36</sup> paiti<sup>37</sup> caθrušanām<sup>38</sup> narām<sup>39</sup> aiwi-xšōiθne<sup>40</sup>, caretu<sup>41</sup>-drājō<sup>42</sup> kem<sup>43</sup>-ciṭ<sup>44</sup> paiti<sup>45</sup> caθrušanām<sup>46</sup> gavām<sup>47</sup> gāvayanem<sup>48</sup>.

5. (34). haθra<sup>1</sup> āpem<sup>2</sup> frataṭ<sup>3</sup>-cayāt<sup>4</sup> hāθrō<sup>5</sup>-masaṇhem<sup>6</sup> aḍwanem<sup>7</sup>, haθra<sup>8</sup> mareyā<sup>9</sup> avastayaṭ<sup>10</sup>; auvi<sup>11</sup> maṭ<sup>12</sup> zairi<sup>13</sup>-gaonem<sup>14</sup>, maṭ<sup>15</sup> x<sup>v</sup> airyeite<sup>16</sup> aṣyamnem<sup>17</sup>. haθra<sup>18</sup> nmanā<sup>19</sup> avastayaṭ<sup>20</sup> § + katem<sup>21</sup>-ca<sup>22</sup> fraskembem<sup>23</sup>-ca<sup>24</sup>.

fravārem<sup>25</sup>-ca<sup>26</sup> pairi<sup>27</sup>-vārem<sup>28</sup>-ca<sup>29</sup>.

6. (35). haθra<sup>1</sup> višpanām<sup>2</sup> narām<sup>3</sup> nairinām<sup>4</sup>-ca<sup>5</sup> taoxma<sup>6</sup> upa<sup>7</sup>-bara<sup>8</sup>, yō<sup>9</sup> hēnti<sup>10</sup> aiñhā<sup>11</sup> zemō<sup>12</sup> mazišta<sup>13</sup>-ca<sup>14</sup> vahišta<sup>15</sup>-ca<sup>16</sup> sraēšta<sup>17</sup>-ca<sup>18</sup>. haθra<sup>19</sup> višpanām<sup>20</sup> gēuš<sup>21</sup> saredanām<sup>22</sup> taoxma<sup>23</sup> upa<sup>24</sup>-bara<sup>25</sup>, yō<sup>26</sup> hēnti<sup>27</sup> aiñhā<sup>28</sup> zemō<sup>29</sup> mazišta<sup>30</sup>-ca<sup>31</sup> vahišta<sup>32</sup>-ca<sup>33</sup> sraēšta<sup>34</sup>-ca<sup>35</sup>.

11. (30). Within the first<sup>1</sup> part<sup>2</sup> (of the *vara*) thou shalt make<sup>3</sup> nine<sup>3</sup> passages<sup>4</sup>, in the middle<sup>5</sup> six<sup>7</sup>, (and) in the lowest<sup>8</sup> three<sup>9</sup>. To the first<sup>10</sup> (set of) passages<sup>11</sup> thou shalt bring<sup>17-18</sup> a thousand<sup>12</sup> offspring<sup>16</sup> of men<sup>13</sup> and<sup>15</sup> of women<sup>14</sup>, to the middle<sup>15</sup> six<sup>20</sup> hundred<sup>21</sup> (and) to the lowest<sup>22</sup> three<sup>23</sup> hundred<sup>24</sup>. Thou shalt, moreover<sup>25</sup>, seal<sup>25-28</sup> these<sup>27</sup> with (thy) golden<sup>30</sup> signet<sup>29</sup> (ring); and<sup>32</sup> thou shalt equip<sup>31-35</sup> that<sup>33</sup> *vara*<sup>34</sup> with doors<sup>36\*</sup>, (and) with wind-ows<sup>37\*</sup> (which shall be) self-luminous<sup>38</sup> on the inner<sup>39</sup> side<sup>40</sup>.

12. (31). Thereupon<sup>1</sup> Yima<sup>3</sup> thought<sup>2</sup> (within himself):

“How<sup>4</sup> indeed<sup>5</sup> shall I<sup>6</sup> make<sup>8</sup> the *vara*<sup>7</sup> about which<sup>9</sup> Ahura<sup>12</sup> Mazda<sup>13</sup> has spoken<sup>11</sup> to me<sup>10</sup>?”

Then<sup>14</sup> spoke<sup>15</sup> Ahura<sup>16</sup> Mazda<sup>17</sup> to Yima<sup>15</sup>:

“Yima,<sup>19</sup> (thou) fair<sup>20</sup> son of Vivahvat<sup>21</sup>! crush-up<sup>22</sup> this<sup>22</sup> earth<sup>23</sup> with (thy) heels<sup>24</sup> (and) knead<sup>27</sup> (it) with (thy) two hands<sup>25</sup>, just indeed<sup>29-29</sup> as<sup>30</sup> potters<sup>32\*</sup> verily<sup>31</sup> knead<sup>33</sup> the wet<sup>34</sup> clay<sup>34†</sup>.”

13. (32). Then<sup>1</sup> Yima<sup>2</sup> did<sup>4</sup> as-much<sup>5</sup> as<sup>6</sup> Ahura<sup>8</sup> Mazda<sup>9</sup> wished<sup>7</sup> him<sup>8</sup> (to do), he crushed-up<sup>13</sup> this<sup>10</sup> earth<sup>11</sup> with (his) heels<sup>12</sup>, (and) kneaded<sup>16</sup> (it) with (his) two hands<sup>14</sup>, just-indeed<sup>16-17</sup> as<sup>18</sup> potters<sup>20\*</sup> verily<sup>19</sup> knead<sup>23</sup> the wet<sup>21</sup> clay<sup>22†</sup>.

14. (33) And<sup>1\*</sup> Yima<sup>2</sup> constructed<sup>4</sup> (that) enclosure<sup>5</sup> a-*caratu*<sup>6</sup>-long<sup>6</sup> in<sup>9</sup> each<sup>7</sup> <sup>8†</sup> of the four-sides<sup>10</sup>; thither<sup>11</sup> he carried<sup>11-14</sup> the offspring<sup>12</sup> of (small) animals<sup>16</sup> and<sup>16</sup> of (large) cattle<sup>17</sup> and<sup>15</sup> of men<sup>19</sup> and<sup>20</sup> of dogs<sup>21</sup> and<sup>22</sup> of birds<sup>23</sup> and<sup>24</sup> (the seed) of the fires<sup>25†</sup> brilliant<sup>27</sup> (and) flaming<sup>28</sup>.

And<sup>29\*</sup> Yima<sup>30</sup> (also) constructed<sup>32</sup> (one) enclosure<sup>31</sup> a-*caratu*<sup>33</sup>-long<sup>34</sup> in<sup>37</sup> each<sup>35</sup> <sup>36†</sup> of the four-sides<sup>38</sup> as a dwelling<sup>40</sup> for human-beings<sup>39</sup>, ¶ (and also one) a-*caratu*<sup>41</sup>-long<sup>42</sup> in<sup>45</sup> each<sup>43</sup> <sup>44†</sup> of the four-sides<sup>46</sup> as a stall<sup>48</sup> for cattle<sup>47</sup>. ¶

15. (34). Therein<sup>1</sup> he caused the waters<sup>2\*</sup> to flow<sup>3</sup> <sup>4</sup> along a course<sup>7</sup> a-*hātra*<sup>5</sup>-in-length<sup>6†</sup>; near this<sup>8†</sup> he laid out<sup>10</sup> the fields<sup>9</sup>, [(so that) always<sup>12</sup> golden<sup>13</sup>-hued<sup>14</sup>, (and) ¶] inexhaustible<sup>17</sup> (grain) might be obtained<sup>11</sup> <sup>16¶</sup>]. There<sup>15</sup>, (too) he established<sup>20</sup> dwelling-places<sup>19</sup>, (each) house<sup>21¶</sup> with-a-pillared-portico<sup>23</sup> and<sup>24</sup> an (inner) courtyard<sup>25</sup> and<sup>26</sup> an-encircling<sup>27</sup>-wall<sup>28</sup> as well<sup>29</sup>.

16. (35). Therein<sup>1</sup> did he carry<sup>7</sup> <sup>8</sup> the offspring<sup>6\*</sup> of all<sup>2</sup> men<sup>3</sup> and<sup>5</sup> of (all) women<sup>4</sup>, who<sup>9</sup> were<sup>10†</sup> upon this<sup>11</sup> earth<sup>12</sup> the greatest<sup>13</sup> and<sup>14</sup> the best<sup>15</sup> and<sup>16</sup> the finest<sup>17</sup>. † Therein<sup>19</sup> did he carry<sup>24</sup> <sup>25</sup> the offspring<sup>23\*</sup> of all<sup>20</sup> kinds<sup>22</sup> of animals<sup>21</sup>, ¶ which<sup>26</sup> were<sup>27†</sup> upon this<sup>28</sup> earth<sup>29</sup> the greatest<sup>30</sup> and<sup>31</sup> the best<sup>32</sup>, and<sup>33</sup> the finest<sup>34†</sup>.

Verse 11. \* Orig. 2/1. Verses 12 and 13. \* Lit. “men”. † Orig. 7/1. Verse 14. \* Lit. “then”. † Lit. “whichever”. ‡ -ca<sup>26</sup> omitted. ¶ Dat. inf. ¶ Orig. 6/3. Verses 15. \* Orig. sg. † Lit “measurement”. ‡ *hagra*. ¶ *Mat*<sup>28</sup> omitted. ¶ Lit. “eaten”. \*\* -ca<sup>33</sup> omitted. Verse 16. \* Lit. “seed”. † Orig. pres. ‡ -ca<sup>15</sup> and -ca<sup>35</sup> omitted. ¶ Orig. sg.

17. (36). haθra<sup>1</sup> viſpanāṃ<sup>2</sup> urvaranāṃ<sup>3</sup> taoχma<sup>4</sup> upa<sup>5</sup>-baraṭ<sup>6</sup>, yōi<sup>7</sup> heṇti<sup>8</sup> aiñhā<sup>9</sup> zemō<sup>10</sup> barezišta<sup>11</sup>-ca<sup>12</sup> hubaciðitema<sup>13</sup>-ca<sup>14</sup>. haθra<sup>15</sup> viſpanāṃ<sup>16</sup> χ<sup>v</sup>areθanāṃ<sup>17</sup> taoχma<sup>18</sup> upa<sup>19</sup>-baraṭ<sup>20</sup>, yōi<sup>21</sup> heṇti<sup>22</sup> aiñhā<sup>23</sup> zemō<sup>24</sup> χ<sup>v</sup>arezišta<sup>25</sup>-ca<sup>26</sup> hubaciðitema<sup>27</sup>-ca<sup>28</sup>.

tē<sup>29</sup> kerenaot<sup>30</sup> miθwaire<sup>31</sup> ayyamnem<sup>32</sup> viſpem<sup>33</sup> ā<sup>34</sup> ahmāt<sup>35</sup> yat<sup>36</sup> aēte<sup>37</sup> narō<sup>38</sup> varefšva<sup>39</sup> aṇhen<sup>40</sup>.

18. (37). nōi<sup>1</sup> aθra<sup>2</sup> frakavō<sup>3</sup>, nōi<sup>4</sup> apakavō<sup>5</sup>, nōi<sup>6</sup> apāvayō<sup>7</sup>, nōi<sup>8</sup> harēdiš<sup>9</sup>, nōi<sup>10</sup> driwiš<sup>11</sup>, nōi<sup>12</sup> daiwiš<sup>13</sup>, nōi<sup>14</sup> kasviš<sup>15</sup>, nōi<sup>16</sup> vizbāriš<sup>17</sup>, nōi<sup>18</sup> vimitō<sup>19</sup>-dantānō<sup>20</sup>, nōi<sup>21</sup> paēsō<sup>22</sup> yō<sup>23</sup> vite-  
tō<sup>24</sup>-t-nus<sup>25</sup>, naēða<sup>26</sup>-cim<sup>27</sup> anyāṃ<sup>28</sup> daχstanāṃ<sup>29</sup>, yōi<sup>30</sup> heṇti<sup>31</sup> Agrahe<sup>32</sup> Mainyēus<sup>33</sup> daχstem<sup>34</sup> inašyāiš<sup>35</sup>-ca<sup>36</sup> paiti<sup>37</sup> niðātem<sup>38</sup>.

19. (39). fratemem<sup>1</sup> daiñhēuš<sup>2</sup> nava<sup>3</sup> pereθwō<sup>4</sup> kerenaot<sup>5</sup>, maðemō<sup>6</sup> χšvaš<sup>7</sup>, nitemō<sup>8</sup> tišrō<sup>9</sup>. fratemem<sup>10</sup> pereθwō<sup>11</sup> hazanrem<sup>12</sup> naiāṃ<sup>13</sup> nā rināṃ<sup>14</sup>-ca<sup>15</sup> taoχma<sup>16</sup> upa<sup>17</sup>-baraṭ<sup>18</sup>, maðemō<sup>19</sup> χšvaš<sup>20</sup> sata<sup>21</sup>, nitemō<sup>22</sup> tišrō<sup>23</sup> sata<sup>24</sup>. aiwi<sup>25</sup>-ca<sup>26</sup> hō<sup>27</sup> varefšva<sup>28</sup> suwrya<sup>29</sup> zara-naēnyā<sup>30</sup>; aipi<sup>31</sup>-ca<sup>32</sup> hō<sup>33</sup> varem<sup>34</sup> marezaṭ<sup>35</sup> dvārem<sup>36</sup> raocanem<sup>37</sup> χ<sup>v</sup>āraoχšnem<sup>38</sup> antare<sup>39</sup>-naēmāt<sup>40</sup>.

20. (39). Dātarē<sup>1</sup> gaēθanāṃ<sup>2</sup> astvartināṃ<sup>3</sup> ašāum<sup>4</sup>, cayō<sup>5</sup> āat<sup>6</sup> aēte<sup>7</sup> raocā<sup>8</sup> aṇhen<sup>9</sup>, ašāum<sup>10</sup> Ahura<sup>11</sup> Mazda<sup>12</sup>, yō<sup>13</sup> avaθa<sup>14</sup> āi<sup>15</sup>-raocayēite<sup>16</sup> aētaēšva<sup>17</sup> varefšva<sup>18</sup>, yō<sup>19</sup> Yimō<sup>20</sup> kerēnōi<sup>21</sup> ?

21. (40). āat<sup>1</sup> aoχta<sup>2</sup> Ahurō<sup>3</sup> Mazdā<sup>4</sup>:

χ<sup>v</sup>ašāta<sup>5</sup>-ca<sup>6</sup> raocā<sup>7</sup> stiðāta<sup>8</sup>-ca<sup>9</sup>: hakeret<sup>10</sup> zī<sup>11</sup> iriχtahe<sup>12</sup> sað-aya<sup>13</sup>-ca<sup>14</sup> vaēnaie<sup>15</sup> staras<sup>16</sup>-ca<sup>17</sup>, mā<sup>18</sup>-ca<sup>19</sup> hvare<sup>20</sup>-ca<sup>21</sup>; taē<sup>22</sup>-ca<sup>23</sup> ayare<sup>24</sup> mainyēte<sup>25</sup> yat<sup>26</sup> yāre<sup>27</sup>.\*

\* The words taē ca . . . yāre are included by Geld. in verse 41.

17. (36). Therein<sup>1</sup> did he carry<sup>5-6</sup> the seed<sup>4</sup> of all<sup>2</sup> trees<sup>3</sup> which<sup>1</sup> were<sup>3\*</sup> upon this<sup>9</sup> earth<sup>10</sup> the tallest<sup>11</sup> and<sup>12</sup> the sweetest-scented<sup>13</sup>. † Therein<sup>15</sup> did he carry<sup>19-20</sup> the seed<sup>18</sup> of all<sup>16</sup> fruits<sup>17</sup> which<sup>91</sup> were<sup>22\*</sup> upon this<sup>23</sup> earth<sup>24</sup> the best-of-savour<sup>25</sup> and<sup>26</sup> the sweetest-scented<sup>27</sup>. †

(All) these<sup>29</sup> did he take<sup>30†</sup> in-pairs<sup>31</sup> (and did preserve) each<sup>32||</sup> (pair) safe-from-harm<sup>32</sup> through<sup>34</sup> that<sup>35</sup> (time), (during) which<sup>36</sup> these<sup>37</sup> people<sup>38</sup> were<sup>40</sup> within the *vara*<sup>39</sup>.

18. (37). (There were) here<sup>3</sup> neither<sup>1</sup> the bulging-chested<sup>3</sup>, nor<sup>4</sup> the hump-backed<sup>5</sup>, nor<sup>6</sup> the impotent<sup>7</sup>, nor<sup>8</sup> the lunatic<sup>9</sup>, nor<sup>10</sup> the pitted-faced<sup>11</sup>,\* nor<sup>12</sup> the emaciated<sup>13</sup>, nor<sup>14</sup> the undrizzed<sup>15</sup>, † nor<sup>16</sup> the crooked (-limbed)<sup>17</sup>, nor<sup>18</sup> (any) possessing-decayed<sup>19</sup>-teeth<sup>20</sup>, nor<sup>21</sup> the leprous<sup>22</sup>, who<sup>23</sup> (have the disease) spread<sup>24</sup>-over-the body<sup>25</sup>, nor-indeed<sup>26</sup> (one showing) any<sup>27</sup> of the other<sup>28</sup> signs<sup>29</sup>, which<sup>30</sup> are<sup>31</sup> the marks<sup>34†</sup> of Aprō-Mainyu<sup>35</sup> put<sup>36</sup> upon<sup>37</sup> mankind.<sup>38||</sup>

Kan. takes all the words here in a moral sense; I give here a trans. of his Gujarati rendering (Ven., p. 64):—

In there<sup>2</sup> (in the enclosure) (there was) no<sup>1</sup> pride<sup>3</sup>, nor<sup>4</sup> laziness<sup>5</sup> (or back-biting), nor<sup>6</sup> unholiness<sup>7</sup>, nor<sup>8</sup> tyranny<sup>9</sup>, nor<sup>10</sup> miser<sup>11</sup>, nor<sup>12</sup> deception<sup>13</sup>, nor<sup>14</sup> meanness<sup>15</sup>, nor<sup>16</sup> dishonesty<sup>17</sup>, nor<sup>18</sup> crooked<sup>19</sup>-teeth<sup>20</sup> (i.e. evil-speaking), nor<sup>21</sup> leprosy<sup>22</sup> which<sup>23</sup> spreads<sup>24</sup>-over-the-body<sup>25</sup>, nor-indeed<sup>26</sup> any<sup>27</sup> of the other<sup>28</sup> characteristics<sup>29</sup>, which<sup>30</sup> are<sup>31</sup> the characteristics<sup>34</sup> of Aprō<sup>32</sup>-Mainyu<sup>35</sup> and<sup>36</sup> lead<sup>38</sup> to<sup>37</sup> death<sup>35</sup> (lit. connected with death<sup>35</sup>||).

19. (38). Within the first<sup>1</sup> part<sup>2</sup> (of the *vara*) he made<sup>6</sup> nine<sup>3</sup> passages<sup>4</sup>, in the middle<sup>6</sup> six<sup>7</sup>, (and) in the lowest<sup>8</sup> three<sup>9</sup>. To the first<sup>10</sup> (set of) passages<sup>11</sup> he brought<sup>17-18</sup> a thousand<sup>12</sup> offspring<sup>16</sup> of men<sup>13</sup> and<sup>15</sup> of women<sup>14</sup>, to the middle<sup>19</sup> six<sup>20</sup> hundred<sup>21</sup>, (and) to the lowest<sup>22</sup> three<sup>23</sup> hundred<sup>24</sup>. He, moreover<sup>26</sup>, sealed<sup>25-28</sup> these<sup>27</sup> with (his) golden<sup>30</sup> signet<sup>29</sup>-(ring) and<sup>32</sup> he did equip<sup>31-35</sup> that<sup>33</sup> *vara*<sup>34</sup> with doors<sup>36\*</sup> (and) with windows<sup>37\*</sup> (which were) self-luminous<sup>38</sup> on the innerside<sup>40</sup>.

20. (39). O holy<sup>4</sup> Creator<sup>1</sup> of the material<sup>3</sup> worlds<sup>2</sup>, which<sup>5</sup> then<sup>8</sup> were<sup>9</sup> those<sup>7</sup> lights<sup>8</sup>, O holy<sup>10</sup> Ahura<sup>11</sup> Mazda<sup>12</sup>, which<sup>13</sup> thus<sup>14</sup> lighted<sup>16</sup> up<sup>15</sup> with-in these<sup>17\*\*</sup> enclosures<sup>18</sup>,\*\* which<sup>19</sup> Yima<sup>20</sup> constructed<sup>21</sup>?

21. (40). Thereupon<sup>1</sup> Ahura<sup>3</sup> Mazda<sup>4</sup> said<sup>2</sup>:

(Those) lights<sup>7</sup> (were) both<sup>6\*\*</sup> natural<sup>5</sup> and<sup>7</sup> artificial<sup>8</sup>: once<sup>10</sup> only<sup>11</sup> (in the year) the stars<sup>16</sup>, and<sup>17</sup> the moon<sup>18</sup>, and<sup>19</sup> the sun<sup>20</sup>†† are seen<sup>15</sup> to set<sup>12†</sup> and<sup>14</sup> to rise<sup>13††</sup>; and<sup>23</sup> they<sup>22</sup> think<sup>25</sup> what<sup>26</sup> (is) a year<sup>27</sup> (to be) a day<sup>24</sup>.

Yeres 17. Lit. "are". † -ca<sup>1</sup> and -ca<sup>2</sup> omitted. ‡ Lit. "make". || Lit. "all". Yeres 18. \* Barth. suggests that this word may refer to the marks of small-pox; Wb. 778. † Barth gives a word *apriku* (Ven. XVIII, 34) which he trans. as "mown" (Wb. 461). ‡ Orig. sg. § -ca<sup>3</sup> omitted. ¶ Kan. reads *majās* Yeres 19. \* Orig. sg. Yeres 20. \* The plu. referring to the three portions of the *vara*. Yeres 21. \* Lit. "and". † ca<sup>3</sup> omitted. ‡ Orig. verbal nouns.

22. (41). caθwaresatem<sup>1</sup> aiwi<sup>2</sup>-gāmanām<sup>3</sup> dvaēibya<sup>4</sup> haca<sup>5</sup> nerebya<sup>6</sup> dva<sup>7</sup> nara<sup>8</sup> us<sup>9</sup>-zayeinte<sup>10</sup> miθwana<sup>11</sup> stri<sup>12</sup>-ca<sup>13</sup> nairyas<sup>14</sup>-ca<sup>15</sup>; aθa<sup>16</sup> aētaēṣṣām<sup>17</sup> yōi<sup>18</sup> gēuṣ<sup>19</sup> sareḍanām<sup>20</sup>. taē<sup>21</sup>-ca<sup>22</sup> narō<sup>23</sup> sraēsta<sup>24</sup> gaya<sup>25</sup> jvainti<sup>26</sup> aētaēṣva<sup>27</sup> varefṣva<sup>28</sup>, yō<sup>29</sup> Yimō<sup>30</sup> kerenaot<sup>31</sup>.

23. (42). Dātare<sup>1</sup> gaēθanām<sup>2</sup> astvaitinām<sup>3</sup> aṣāum<sup>4</sup>! kō<sup>5</sup> avaθa<sup>6</sup> daē-nām<sup>7</sup> māzdayasnīm<sup>8</sup> vi<sup>9</sup>-baraṭ<sup>10</sup> aētaēṣva<sup>11</sup> varēfṣva<sup>12</sup>, yō<sup>13</sup> Yimō<sup>14</sup> kerenaot<sup>15</sup>?

āaṭ<sup>16</sup> aoχta<sup>17</sup> Ahurō<sup>18</sup> Mazdā<sup>19</sup>: viṣ<sup>20</sup> Karṣipta<sup>21</sup>, Spitama<sup>22</sup> Zara-θuštra<sup>23</sup>.

24. (43). Dātare<sup>1</sup> gaēθanām<sup>2</sup> astvaitinām<sup>3</sup> aṣāum<sup>4</sup>! kō<sup>5</sup> aesām<sup>6</sup> asti aijhu<sup>8</sup>-ca<sup>9</sup> ratuṣ<sup>10</sup>-ca<sup>11</sup>?

āaṭ<sup>12</sup> mraot<sup>13</sup> Ahurō<sup>14</sup> Mazdā<sup>15</sup>: Urvataṭ-narō<sup>16</sup>, Zaraθuštra<sup>17</sup>, tūm<sup>18</sup>-ca<sup>19</sup> yō<sup>20</sup> Zaraθuštrō<sup>21</sup>.

22. (41). (Every) fortieth<sup>1</sup> winter<sup>2-3\*</sup> unto<sup>5</sup> (each) pair<sup>6</sup> of human-beings<sup>6</sup> were born<sup>9-10</sup> two<sup>7</sup> human<sup>9</sup>(-beings), twins<sup>11</sup>, a girl<sup>12</sup> and<sup>13</sup> boy<sup>14†</sup> thus<sup>16</sup> (also was it) with those<sup>17‡</sup> (various) kinds<sup>20</sup> of animals<sup>19||</sup>. And<sup>22</sup> (all) these<sup>21</sup> human beings<sup>23</sup> lived<sup>26¶</sup> a happy<sup>24\*\*</sup> life<sup>25</sup> in those<sup>27</sup> enclosures<sup>29</sup> which<sup>29</sup> Yima<sup>30</sup> had constructed<sup>31</sup>.

23. (42). O holy<sup>4</sup> Creator<sup>1</sup> of the material<sup>3</sup> world<sup>2</sup>! Who<sup>5</sup> brought<sup>9-10</sup> the religion<sup>7</sup> of Mazda-worship<sup>8</sup> in-that-place<sup>6</sup>, in those<sup>11</sup> enclosures<sup>12</sup>, which<sup>13</sup> Yima<sup>14</sup> had constructed<sup>15</sup>?

Thereupon<sup>16</sup> Ahura<sup>13</sup> Mazda<sup>19</sup> said<sup>17</sup>: (It was) the bird<sup>20</sup> Karšipta<sup>21</sup>, O Spitama<sup>22</sup> Zaraθuštra<sup>23</sup>.

24. (43). O holy<sup>4</sup> Creator<sup>1</sup> of the material<sup>3</sup> world<sup>2</sup>! Who<sup>5</sup> was<sup>7\*</sup> among these<sup>6†</sup> the Chief<sup>3</sup> and<sup>9</sup> (who) the Spiritual-Lord<sup>10‡</sup>?

Thereupon<sup>12</sup> Ahura<sup>14</sup> Mazda<sup>15</sup> said<sup>13</sup>: 'Urvaatā-nara<sup>16</sup>, O Zaraθuštra<sup>17</sup> (was the Chief) and<sup>19</sup> thou<sup>18</sup>, who<sup>20</sup> (art) Zaraθuštra<sup>21||</sup> (the Spiritual Lord).'

*Verses* 22. \* Orig. 6/3.

† -a<sup>15</sup> omitted.

‡ Orig. 6/3, and *yōi* omitted.

|| Orig. *eg*.

¶ All the verbs are present in form. \*\* Lit. 'best'. *Verses* 24. \* Orig. pres. † Orig. 6/3.

‡ -ca<sup>11</sup> omitted. Zaratustra as already mentioned before was the name of the highest spiritual leader of Iran.



## NOTES.

1. Kanga: Vendidad (Guj. trans., 2nd ed., 1884\*), pp. 61-67.
2. Darmesteter: S.B.E., IV, pp. 15-21.
3. Reichelt: Avesta Reader, pp. 37-43 (text) and pp. 138-141 (notes).
4. Pt. Vidhusēkhara Bhattachārya: Bengali trans.†

The Vendidad (*Vidaēvadāt*), as the name implies, is a collection of "rules against the Daēvas", rules, that is, for the various departments of activity in the life of a Zoroastrian, which are calculated to keep him away from the path of the Daēvas. Most of this book deals with the ceremonies of physical purification, and the methods of protection against the attacks of various types of Druj, which represent the various impurities.‡ Interspersed here are various legends and myths, some of them going back to a very remote antiquity and representing the undivided Āryan (i.e. Indo-Iranian) period. The legend of Yima, the son of Vivanghvāt (यम, son of विवस्वान् ||), is of this latter class. As given in the second Fragard of the Ven. this story falls into two clearly marked divisions, 1-19 and 20-43. The first part tells us that Ahura Mazda asked "the fair Yima, the son of Vivanghvāt," to spread the law of Mazda among the mortals of this earth. Yima, however, pleaded his unworthiness to undertake the salvation of human souls and so he was asked to protect his subjects (both man and beast) from all the ills of flesh. In this he was eminently successful and his rule of over nine hundred years was the Golden Age of Iranian mythology.§ When nine hundred years of the rule of Yima had passed, Ahura Mazda appeared unto him again and gave him warning of an approaching disaster. This warning and the steps Yima took to guard those under his charge form this catastrophe form the subject-matter of the second half of this Fragard.

The disaster predicted by Ahura is the approach of snow and winter over the fair face of Airyana Vaejā where Yima ruled. He is commanded to build a *vava*, or enclosure, in which he should preserve those who deserve protection, and from those who were thus preserved the earth was to be repopled. The story of Manu and the Deluge,\*\* and of Noah and his Ark†† at once suggest themselves as parallels. The story of the Deluge does represent a great catastrophe in the history of the human race, otherwise we would not get it practically among all the nations of the world.‡‡ But there is one very significant difference between the Avestic tradition and the other legends of the Deluge, viz. that the former speaks of ice and

\* The first ed. (1874) contained a glossary and a valuable note replying to the criticism brought by the Rev. Dr. Wilson of Bombay against the contents of the Vendidad. See Int. † The whole of Vendidad II has been translated lately by this learned Pandit in *श्रान्तिकेतन*, Vol. II, No. 3 (A. J. 1327), pp. 146-156. The magazine is published at Rabindranath Tagore's Brahmacaryāśrama at Bolpur. The title of the article is *पारसीकप्रसंग*. ‡ See Int. || RV., X. 14. 1. ¶ Cf. Yas.

IX, 4-5, Sol. I. \*\* Sat. Br., I. 6. 3; Mbh., Vana., 187; Matsya Purāṇa, I., and Bhāg. Purāṇa, VIII. 24. †† Genesis, vi viii. ‡‡ Donnelly in his *Atlantis* gives a detailed account of all these.

snow destroying a fair land and its people, while the others speak of a deluge of waters. This difference of treatment in what, at first sight, appears to be the same tradition is deserving of some notice. But no Western writer seems to have drawn any conclusion from this difference at all. We would probably be justified in taking the Deluge legend and the Avestic story of Yima as distinctly separate traditions but with some features in common. At any rate the localities might have been distinct and that is the most important point to consider. The Deluge might reasonably be taken to embody the memory of a gigantic catastrophe which impressed our remote ancestors very deeply indeed—so deeply that the tradition itself has come down through all the succeeding millenia.\* This event might well have been the catastrophic flooding of the Mediterranean basin, about which event there is no doubt among geological authorities.† And it may also be noted that this event took place about the end of the last glacial period. Chronology in these matters is very doubtful and experts put this great flood at any thing up to 30,000 years ago. In any case the main point is that human beings did then exist upon earth. Probably both the events—the Deluge and the Ice-Age—were somehow connected and we may be almost certain that in the mind of the humanity of that period the events were in close association. This would sufficiently account for the similarity of treatment, though I believe the Avesta legend records an event quite distinct from that of the Deluge.

Only one writer, as far as I know, B. G. Tilak, has attempted any reasonable explanation of this in his book on *The Arctic Home in the Vedas*.‡ He holds this avestic tradition to be “a distinct reminiscence, however fragmentary, of the ancient Aryan home”. He takes the first two chapters of the *Ven.* as connected together and forming one whole; “they have no connection with the subsequent chapters of the book, and appear to be incorporated into it simply as a relic of old historical or traditional literature”. The first Fragarad enumerates the sixteen lands created by Ahura Mazda and describes how in opposition Angra Mainyu created different ills or plagues to disturb the good creation of Ahura. The first land mentioned is Airyana Vaeja which Angra Mainyu strove to overcome with snow and ice. Scholars have identified these lands with the existing provinces of Persia. But Tilak thinks that this enumeration is not merely geographical, but more or less a *historical* one; in other words, he thinks that this enumeration mentions the lands *successively* occupied by the Iranian peoples in the course of their long wanderings from their ancient Airyana Vaeja, and it also gives the causes why each land had to be vacated in turn. There is nothing intrinsically impossible in such a view of the matter. Of course, there must have been alterations made in these

\* Of course the actual writing down of this story must have been ages after the event actually took place. † See H. G. Wells, *The Outline of History* (1920), XI, § 6. (Vol. I, pp. 70-71). ‡ Chapter XI. I give only the more important points of this intensely fascinating and (to me) very convincing chapter. The quotations given here are from this chapter. Tilak (op. cit., p. 359) gives a good comparative table of these identifications by various scholars.

traditions and names might have got mixed up or the order might have got somewhat changed, but the essential idea holds good. Finding similar names in modern Persia would not justify us in taking it as identical with "the cradle of the Āryas", any more than finding Windsor and Surrey and other names in New Zealand would do for identifying that country with the ancient home of the English race. As Tilak has put it "but for the preconceived notion that the original home of the Iranians cannot be placed in the far north . . . no scholar would have cared to put forward such guesses".

The whole story of the overwhelming of the ancient land by the powers of the Evil One is clearly stated, in Ven. I. 3-4 :

3. "The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaējō, by the Vāhuhi Dāitya.

Thereupon came Aṣrō Mainyu, who is all death, and he counter-created the serpent in the river and winter, a work of the Daēvas.

4. "There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, the worst of all plagues".\*

The latter verse states in unequivocal terms the climatic catastrophe which made the whole region absolutely incapable of bearing life.† The allusion to the serpent is also noteworthy—he is the Vṛtra of the Vedas who used to lock up the waters.‡ This passage, therefore, with the legend of Yima given in the second Fragard may be taken as conclusive in support the Arctic theory.¶

Coming to the second Fragard itself we see here first the clear warning given to Yima about the approaching encroachment of snow and winter—snow which would extend upto "fourteen-fingers above the mountain tops", according to the Pahlavi commentators. I translate the passage as meaning that snow and ice would extend from the high mountain tops upto the depths of the ocean.¶ Then Yima according to the instructions received builds his *vara*, and in this *vara* the sun and other heavenly bodies rose but once a year, "and a year seems only as a day".\*\* This latter point is no mere poetic imagination but it embodies a long forgotten truth about the ancient home, which even the writer of the Fragard may or may not have clearly understood.††

\* Dar., S.H.E., IV, pp. 3 f. † The Tab. gloss, quoted by Dar, (loc. cit.), states: "it is known (in the ordinary course of nature) there are seven months of summer and five of winter". The Pahl. writer was evidently thinking of the climate of Persia in the Sassanian period. ‡ Tilak, op. cit., Chap. IX. ¶ There are other supporting passages (notably one regarding the keeping of dead bodies in the house during long winter nights—even upto a month at a time, Ven., V. 10-13), which are mentioned by Tilak, loc. cit. ¶ See the notes on verse 3, pp. 231 f. \*\* Ven. II, 40 (see below). †† Possibly there was some vague understanding of the fact of a Polar home. Nair., who certainly had inherited a long tradition, transcribes all proper names of Avesta into *devanāgarī* letters, more or less accurately, but he translates the name *Hara-barasa* by the Skt. मेरु. Both these names indicate the centre of the ancient land, i.e. the North Pole.

The whole of this direct traditional evidence contained in these two Fragards may be now summed up:

1. The land of Airyana Vaeja enjoyed salubrious climate and was a land of plenty and prosperity, first created among the countries of the world to cradle the Aryan race.

2. This land was made uninhabitable by the oncoming of horrible winters and deep snow and ice, which destroyed all life.

3. The *vara* (or enclosure) of Yima was so situated that it had a year equal to a day.

It would seem difficult to avoid the obvious conclusion that this is a tradition of the destruction of the Polar home which once possessed genial climate and where mankind grew and flourished till the glacial period completely destroyed this paradise. But the fact remains, nevertheless, that this conclusion has not been arrived at by any of the earlier scholars. And when the snow came and covered up the land the people were pressed southwards\* to other lands and very probably we have the story of their migrations in the first Fragard.

There is another point in this story which is also common to the traditions of all countries—the destruction of the world owing to sins accumulating and the preservation of the best in the dying race in order that after the destruction is complete a new and regenerated race might take the place of the old one. The choice of the “colonists” into the *vara* made by Yima under Divine guidance is very interesting from the point of view of eugenics and of race-preservation. Just at the present day, when the old order lies dead and a new order is struggling fiercely to come into being, this old old story of Yima’s choosing the right type of people for future generations is of deep interest. It shows us that at the birth of every new civilisation there is a careful selection of the best of a race, who survive to carry on the work of God at a higher level. Thus, in spite of wholesale destructions from time to time, humanity as a whole has gone forward. The present need of the world, owing to the Great War and the resulting unrest and chaos, seems to be a wise selection of people possessing the qualities which are to build up the newer and greater race that is to be. The qualifications which guided Yima in the choice are surprisingly like what our modern thinkers say are needed to-day. Even in the infancy of our Aryan race we had thought out the same problems that are pressing us to-day and this echo of a long forgotten past has its special message for us to-day.

As regards language, the Vendidad is almost entirely in prose. But the prose is vigorous and the evident ease with which it is handled points to a

---

\* It is significant that before the ice-age came upon Airyana Vaeja, Yima had to extend his domains thrice on account of the growing numbers of his people and each time he extended them southwards, Ven. II, 10, 11 and 12.

long history of the development of prose style in ancient Irān. Unfortunately we do not possess specimens illustrative of the development. But we can conclude from what we know of the development of prose style in other languages, that in Avesta too the earliest prose was very clumsy, and that gradually it developed into an instrument of great power. We possess specimens of the oldest Avestic prose, like the passages in Yas. XIX-XXI\* which show the clumsy beginnings. It is evidently an instrument rarely and therefore awkwardly, wielded. We do not possess pieces which may be put down in a regular historical sequence of development. The Vendidād is the final stage of prose in the extant Av. literature. It shows here considerable development. The style is vigorous and direct and the sentences are well-balanced and express their meaning clearly. There is no confusion of sentences as with the earlier examples and hence the Vendidād forms in some respects the easiest of the Av. texts.

1. (20).† Dar. omits the verse before this because it belongs to the commentary, and he numbers this verse as 21. Kan. too numbers this verse 21 because he puts down as 20 the verse from the commentary. Geld does not give that verse in his text nor does Spiegel.‡ Reich. gives only half this verse (the first para) and says the rest is a later addition."

*hanjamanam*—See Yas. XII, 5 (Sel. V) above.

*frabarata*—When. ātm. *bar* with *frā* means to call together, to bring about.

*daδvā*—The Creator.

*ha<sup>9</sup>ru*—Together with. This governs the ins. (cf. मत्रा जनन RV., VII 93. 5) or sometimes the dat. (as here) or the loc.¶

*mainyuoibyo*—The word is here used in the sense of "celestial" or "divine". In Parsi Guj. the word मौनो is used in the same sense, e.g. मौनोई जहान (the heaven-world).

*srūtō*—Kan. takes it as an adj. to *Mazdā*, Dar. trans. "in Ai. Vai of high renown". The case is irregular as Dar. takes it, but the trans. c Kan. does not seem to fit in with the following phrase.

*vaghūyā Dāityayā*—The Dāityā was one of the holy rivers of Irān. The epithet *vaguhī* is often added on to the name. This river is said to be the chief of the rivers.\*\* The Bun. mentions (XX. 13) that "the Dāiti river is a river which comes out of Airān-Vōj and goes out through the hill-country."†† Justi identifies this with the Araxes.‡‡ Dar. also thinks that it is the Araxes, he says:§ that this river was named *Vagui* and that the name signified "the Vaguhī of the law (the Vaguhī by which

\* Sel. VIII above. † The numbers in brackets refer to the "verses" in Ven. II. ‡ Kan. Ven., p. 81, ftn. ¶ A.R., p. 189. § Barth., Wb. 1762. \*\* Bun., XXIV, 14. †† West, S.B.I V, pp. 78-79. He gives the Av. references on p. 78 (ftn. 8) but he thinks "this may not be a river though this phrase has, no doubt, led to locating the river Dāitī in Airān Vōj". ‡‡ Ib., p. ftn. §§ S.B.K. IV, p. 4, ftn.

Z. received the Law)". Z. performed his first act of worship in Irān on the banks of this river and here he received his first disciple, his cousin Maišyōi-mānha. Hence the river has got its sacredness in Z. literature. Jackson thinks it was perhaps a border stream between two territorial divisions".\* But he identifies the stream with Safēd Rūd (the Amardos of Ptolemaeus' Geography). The case is 6:1 but trans. "on the banks of".

*mašyākzēibyō*—The word is a derivative of *mašya* and means the same thing. Cf. *यक*-suff. in Skt. (Whit. § 1181).

2. (21). *paiti-jarat*—Dar. trans. simply "came". Kan. trans. "came to confess", or "came to meet" (*समि सव्यो*).

3. (22). *Vivahana*—A patronymic from *Vivahant* (*विवहन्त*)†. The name of Yima's father occurs only a few times in the Av.‡, chiefly in this Fragar of the Ven. and in Yas. IX.

*ani*—upon.

*aym* goes with *ahum*, but Dar. takes this as an adj. to *zimō*. "He seems to have been thinking of the word *Malkōšān* in the Pahl., which he traces to the Av. *Mahrkūšā*, a demon mentioned only once in a Fragment.|| *Malkōš* however is mentioned several times in Pahl. literature as a demon who will produce intense cold and all living things will perish and therefore after the "Vara of Yima" will again be of use for re-peopling the earth.\*]

*zimō* (v.l. *zamō*, Reich., also Parth.)—1 3. Barth. thinks that *zamō* is the better reading.\*\* The noun is *zyām* m. (see Jack., A.G., § 318, note 2).

*jayhantū* (v. l. *ti*)—3 1 s-aor. imp. in the sense of fut.††

*staχrō*—Orig. adj. meaning "hard" or "firm", applied especially to the winter's frost with its iron grip. The word occurs here and in Wester. Fr. VIII. 2, where it also means "strong" or "hard"—*zaya araθa staχrō gat* (the winter is hence strong). Reich. here also trans. "a strong . . . winter." Dar. says "fierce . . . winter." Cf. O.H.G. *stahal*, steel.‡‡

*mrūrō* (*ār*)—Deadly.

*zyd*—1 1 of *zyām*.

*snaoδō*—1 1. Clouds (collective noun), Barth. Kan. takes the word as compared with the *rafra* following and trans. "thick snowflakes" (Dict., p. 541). Dar. also takes similarly. Kan. says that the word is originally in the sense of falling or dripping ( *snud*, *सुनु*)§§ and the derivatives of this word are especially used for snow. The word *snāoda* may have originally meant a "snow-drift" and hence come to signify excessive

\* Zs., pp. 196-197; see also p. 211. † Barth., Wb. 1451. ‡ Mod. Dict., p. 174. || Wester. Fr. VIII. 2; the same passage has the word *mūrōs* which is probably the same word; see Barth., Wb. 1147 and 1176. ¶ *Didānā-i-Dīnā*, XXXVII, 94-95, also *Dīnārt*, I, 24 and VIII, 3-4; see also S.B.E., XVIII, p. 109, fn. 2 and p. 479. \*\* Wb. 1700; also Reich. § 290. †† Jack., A.G. § 663. ‡‡ Barth., Wb. 1591. §§ *Gewōth*, Barth., Wb. 1626, he compares Bal. *wid*. ¶¶ Used in Yt. XIX, 30 (see Kan., Yt. t. M., p. 376, fn.), in the sense of dropping tears.

or powerful. The word is used, besides here, in three other compounds *śnaoḍo-manah*, °*vacah* and °*śyaooṭna*, all in Vyt. 31. Barth. (Wb. 1626f.) calls these spurious and meaningless; but Kan. (Dict., 540-41) trans. these as, "of effective thought", "of effective word" and "of effective deed", respectively.

-*vafra*—Snow. Mod. Pers. برف (*barf*).

*śnaēzāṭ*—Subj. √*śnaēg* (Barth., Wb. 1626), to fall as snow. Kan. postulates √*śniz* to snow (सिङ्).<sup>\*</sup> The O. H. G. *snīwit*, Lith., *snēga* and Lat. *nix* (°*snix*) are cognate words. Is this √*śnaēg* also connected with *śnaoḍa* above?

*bāṣṇubyō* (बृष्ण)—Depth or height. Note that it is 4 3 while the previous two words are 5 3. Reich. however calls this an "ablativus comparationis" (§ 481).

*arəduyā*—Dar. takes this as a measure of length and trans. the phrase *barəzištaēibyō* . . . *arəduyā* thus: "even an *arəvi* deep on the highest tops of mountains". Apparently he followed an explanation given in Pah. which says, "even where it (the snow) is least, it will be one *vitasti* two fingers deep" i.e., as Dar. explains, 14 fingers deep.† Sp. takes *arəduyā* to be "height" or "mountain" (a sort of variant of *arəḍva*?) and Har. also takes it the same way.‡ But the *arəvi* is found so often in Av. as the name of the great waters from which all the rivers of the earth take their rise. The word is cognate with 𐬀𐬵𐬀𐬵, 𐬀𐬵𐬀𐬵, and Grk. ἄρδω. In later times the worship of the goddess *Arəvi-sūra Anāhita* gained great strength all over Persia and in other lands. Yt. XI is dedicated to her, as also one Nyāyī.

4. (23). *θrižat-ca* (θριζα)—Barth. takes this as 1/1 n. of °*zayt*,<sup>§</sup> and trans. "a third". Kan. takes it as adv. (orig. 5 1) and trans. "from three regions".\*\* Dar. omits the word altogether. There is also a word *θrižvat* found in Ven. IX. 39, which is rendered by "thrice" or "threefold".†† I am inclined to take both these words to mean the same thing and would like the trans. here "of three kinds". Pt. Vidhuśekhara seems to support this view, for he suggests that out of five kinds of animals‡‡ the three kinds mentioned here shall be saved.

<sup>\*</sup> Dict., p. 542.    <sup>†</sup> S.B.E., IV, p. 16, fn. 1. The idea is that snow would reach to a height of at least 14 fingers above the highest mountains (cf. अत्यतिउद्ग्राहकम् RV., X. 90. 1).    <sup>‡</sup> Quoted by Modi, p. 16.    𐬀𐬵𐬀𐬵 seems to have acquired the sense of sweetness (sweet liquids) in the RV. The epithet 𐬀𐬵𐬀𐬵𐬀𐬵 is used in three places in the sense of "giver of good things"

(Grass., Wb. 280); cf. also 𐬀𐬵𐬀𐬵𐬀𐬵 विहदुष्टा (RV., VIII. 77. 11).    <sup>§</sup> Wb. 812.    <sup>\*\*</sup> Dict., p. 233.    <sup>††</sup> Jack., A.G., § 376    <sup>‡‡</sup> Mentioned in Yas. LXXI. 9, these are *upīpa* (those living in water), *apasa* (those living upon land), *frəntərəjāt* (possessed of wings, lit. progressing by flying), *raua-carat* (moving about free, i.e. wild, as opposed to domesticated, animals) and *əayra-θhak* (those which gather together on the meadows, i.e. domesticated animals). The types of these last are mentioned in Bun. (XIV. 6) to be goat, sheep, camel, pig, horse and ass; cf. Yt. XII. 7, 9, 11, 15, 23, (Barth., Wb. 540).

*apajasat*—Shall disappear, lit. shall come away from; cf. Hād. II. 16. Dar. says, "shall take shelter in". Barth., though he gives the sense given here for the passage from Hād., trans. this differently as "shall escape (with their lives)",\* and also quotes Ven. VII. 39† where the word bears the latter sense. Kan. also trans. similarly.

*avyāstamaēṣu*—Most terrific. The Pah. commentary most curiously thinks that the sandy and salt deserts round Ispahan are meant.‡ The word is from *√wi* (= *वि*), the *st* being prefixed partly to avoid confusing with the particle *wi* (or *vi*) and partly under the influence of *thiṣ*; cf. *thwāṣṣat* above in Yas. LVII, 18 (p. 75).

*asayhām*—The word means "place" or "region". It is trans. in Skt. where it occurs elsewhere as *स्थान*. Barth. compares *आश्रम* (= *दिश*).§

*jāfsmuṣva*—7.3. The word always occurs with *raonāni* and means the valley (of a river). Barth. connects *jafra* (deep), Mod. Pers. *جرف* (*zharf*), depth. Kan. connects *jap* (*जप*), to gape; cf. "a yawning chasm."

*raonām*—Kan. is curiously misled by the sound and trans. the word as "ravine" (*sic*)¶ and takes it from a root *rā* (= *रू*), to cut or separate. The word however means a river.

*paxrunaēṣu*—Dar. construes the last two words with *apajasat* and trans. "shall take shelter in underground houses". Kan. and Barth. trans. the word as "strong", but Kan. construes like Dar. Barth. takes the last two words in apposition to *jāfsmuṣva* and trans. the whole phrase *yaṭ<sup>19</sup>-ca<sup>20</sup> . . . nmanaēṣu<sup>24</sup>* thus: "and those who live in the valleys of the rivers in strong houses" and explains that this refers to domesticated animals kept in well-built stalls as opposed to the animals of the deserts and of the mountains.\*\*

The idea in this verse seems to be that all creatures shall be destroyed, those that roam free in the forests and in the mountains, as well as the domesticated animals, which are kept by human beings in their settlements along the river valleys, and which are protected from the rigors of winter by well-built stables and stalls.

5. (24). Gēhl. prints this verse in two parts, the first four *pādas* as verse, the rest as prose. The sense apparently follows this arrangement. The first part describes the state of affairs *before* the coming of the terrible winter and the second tells us what it would be after the great cold had come. The trans. of various scholars differ considerably especially in the second half. The first half may have been an earlier fragment describing the ancient "cradle-land of the Āryas".

*aētaḡhā*—6.3 f., एतस्य†. Refers to *daḡhēuṣ*. Dar. takes it with *zimō* and probably reads *daḡhēuṣ* 11.

\* Wb. 196.

† Sel. XII.

‡ S.B.E., IV, p. 16, fn. 2.

§ Wb. 209.

¶ Dict. p. 443.

\*\* Wb. 819.



*baratō*—Reich. takes it as loc. inf.\*

*vāstram*—Barth. takes it (in this passage only) to refer to fodder†, but it may equally well be applied to food for men as well as for cattle.

*tam*—Sc. *vāstram*.

*āfā*—1/1 of *āp*, water.

*paurva*—Kan. says "first of all"; Dar. trans. "before"; Barth. trans. "in abundance".‡

*vazaidyāi*—Dat. inf. √*vaz* (वृज्). Reich. trans. "shall flow" and says that the inf. is used with the force of the imp.‖ Kan. trans. "for irrigating".

*vitaxti*—Melting. Cf. also Ven. VI. 38.

*abda-ca*—This word has been translated in three ways. Kan. says "clouds" (अबु)‖ and, taking *sadayāt* from √*sad* (सृज्), to destroy,\*\* construes, "here, in the corporeal world, clouds shall cause destruction" Reich. trans. the word as "wonderful" and Dar. also trans. similarly "a place wherein the footprint of a sheep may be seen will be a wonder in the world". The word *abda* does mean "wonderful" in two passages†† but the etymology is doubtful.‡‡ Barth. takes the word here as from *a-pada*‖ and trans. *unbetretbar* (where no foot can tread). He compares अपद in AV. where it is translated "no place to step upon".‡‡ Barth. thinks the trans. of Dar. to be due to a misreading of the Pah.

*sadayāt*—Caus. from √*sad*.\*\*\* Shall appear.

*pasōuš anumayehe*—Of lowing cattle. Barth. and others take the words to mean "sheep". In Pah. *anūmōyē* means "sheep", the bleating animal; ††† but very likely this was a later specialisation of meaning. Kan. trans. "an animal of small size" (√*mā*, to measure). He takes *yaṭ* . . . *vaēnāite* as an independent sentence and trans., "here (people shall see the footsteps of small animals)".‡‡‡ This does not fit in at all with the context.

*vaēnāite*—3/1 subj. atm. The atm. giving a passive sense.

6. (25). *varəm*—From √*var*, ३. to enclose, to conceal. The meaning is an enclosure, a place fenced in and kept apart.‖‖‖ Here it would mean the place of safety to which Yima has to lead the creatures who were to be saved from destruction. RV. also has the words वर and वरस् in the sense of "space".‡‡‡

*caratu-drājū*—A *caratu* in length. The Pah. com. explains this

\* § 378. † Wb. 1414. ‡ Wb. 854 ff. ‖ § 708 and A.R., p. 140. ‡ Diet., p. 58. \*\* Ib., p. 52. †† Yt. XIX. 10 and Yt. V. 84 (*abdō-tama*). ‡‡ Barth., Wb. 96. ‡‡‡ Ib., loc. cit., 2a-b. ‡‡‡ S.B.E., XLIII, p. 167. \*\*\* Barth., Wb. 1550 f; Jack., A.G., § 685a. ††† S.B.E., XXXVII p. 1 ftu. 3. The word is from √*mā*, to bleat; cf. RV. I. 164. 28. ‡‡‡ He adds, by way of explanation "people shall see the footsteps of animals on the ground after the waters of the deluge have subsided". ‡‡‡ Barth., Wb. 1360 and 1363. ‡‡‡ Grass., Wb. 1217-18.

*asprās drahnāk*,\* i.e. the length of a racecourse. The length is further explained as equal to two *hāθra*, which latter is said to be equal to 1000 double steps, about one mile English.†

*caθruša*—Side of a square.

*hāθra*—Thither (Kan.); Barth. takes it merely to mean “and” or “also”.‡

*taoxma*—Seed. Pers. تخم (*tukhm*), pedigree.

*staoranām*—This word is used for large animals (camel, ox, horse and ass) as opposed to *pasu*, which is a small animal. Goth. *stiu*, Eng. *steer*, Pers. سنور (*sutor*), a war horse.¶

*suχra*—Red or brilliant, 𐬯𐬀𐬭𐬀. Pers. سرخ (*surkh*), scarlet.

*saocintām*—Blazing, burning with a brilliant flame.

*aiwi* χθōiθne (𐬀𐬯𐬀).—Inf. √ *si* with *aiwi* (𐬀𐬯𐬀𐬯𐬀), to dwell. For dwelling. The form *χθōiθni* (71) is found in Ven. I. 1. 21,¶ used in the sense of “inhabitant” or “dweller”.

*gāvayanəm*—Lit. what is used for cattle. Hence “a stall” or “a stable”. Ven. XIV. 14 has *nmānəm gāva*°.

7. (26). *frataf-cayt*—2/1 caus. imp. of √ *tak* with *frā*, to flow.\*\* Kan. (Dict., p. 180) takes it from √ *ci* with *frā* and trans. “cause to collect”. The insertion of the *t* is due to the peculiarity that the *c* is often written as *t-c* (or *tc* or *δc*).†† This peculiar spelling was probably due to the fact that the *c* often sounds like *s* ‡‡ and in order to get the original *c* sound a *t* has to be prefixed (cf. the German combination *tsch* and *sch* for *c* and *j* sounds). The wrong division of the word as found in the mss. is due to a false impression that the *-taf* marks the ending of a word.¶¶ Probably the analogy of *urvat-caya* (which occurs in Yt. XIII. 11, 22, 28 in the sense of “to nourish”) is also at work in this case.¶¶ The word *frataf-carata*, a part. adj. is also found in several places.\*\*\*

*hāθrō-masapham*—One *hāθra* in length. Note that the water-supply is to extend along half the length of a side of the square *vara*.

*marəyā*—Meadows (Barth.); bazars (Kan.); birds (Dar.). Kan. (Dict., p. 409) distinguishes the fem. *əyā* from the *marəya* (m.), bird, 𐬨𐬀𐬭𐬀. He compares the former with Eng. *market*. Barth. sharply distinguishes *marəya*, bird, from this word, and compares Pers. مرغ (*margh*), a meadow.

*avastaya*—2/1 caus. imp. √ *stū* with *ava*, to establish, to lay out.

*ari* . . . *ajyamnəm* is probably a later interpolation in the nature of a comment.

\* Quoted by Barth., Wb. 582.

† S. H. E., IV, p. 16, fn. 5; see also Barth., Wb. 180? 3. The word is used also for a measure of time.

‡ Wb. 1762.

¶ Ib., 1590-91.

° Ib., 189

\*\* Barth., Wb. 625f.

†† Reich., § 61. So also *j* is written as *de*.

‡‡ This peculiarity is very

noticeable among the Parsi priests to-day.

¶¶ See Jack., A. G., § 81 and also note 2 thereon.

¶¶ See Kan., Dict., p. 140 and Barth., Wb. 1535.

\*\*\* Barth., Wb. 1012.

*avi* . . .  $\chi^v$ *airyeite* (v.l. *cyete*, Kan.)—3/1 pass. of  $\chi^v$ *ar* with *avi*, to eat.\*

*maṭ*—Here used in the sense of “always”. Cf. *maṭ saoci-buye* (Yas. LXII. 3), eternally blazing (fire).

*zairi-gaonəm*—See Yas. IX. 16 above, Sel. I.

*ajyamnəm*—See Yas. IX. 21 above, Sel. I.

This line *avi* . . . *ajyamnəm* has been trans. differently by Dar. and Kan. The former says (taking with the previous *pāda*), “there thou shalt settle birds, on the green that never fades, with food that never fails”. Kan. trans., “there shalt thou establish markets full of green-coloured (i.e. fresh) (fruits) and fresh food (i.e. food which cannot get decayed)”.<sup>†</sup>

*nmānā* . . . *katəm-ca*—Barth. says “houses . . . room”, by the latter word he understands a “storeroom” or “celler”<sup>†</sup>; Kan. also takes similarly. Dar. trans. “dwelling-places consisting of a house”. See *katayō*, Yas. IX. 22 (p. 41 above).

*fraskəmbəm* (*ṣṣ*.)—Portico supported on pillars.<sup>‡</sup> Dar. trans. “with a balcony”. Kan. merely says “with pillars”. Cf. *𐬯𐬀𐬭𐬀* which is probably a dialect variant of *𐬯𐬀𐬭𐬀*.<sup>||</sup>

*fravārəm* (*ṣṣ*.)—With an enclosure (Barth.);<sup>¶</sup> Kan. says “with a long wall”. Dar. trans. “with a courtyard”.

*pairi-vārəm*—Dar. says “with a gallery”. With an enclosing wall (Barth.),\*\* also Kan.

8. (27). *yōi*<sup>9</sup>—Mas., because “the rel. agrees with the strongest gender” (Reich., § 604). The *yōi*<sup>26</sup> below is 1 3 m. instead of neu. probably owing to attraction of the previous *yōi*.

*sraēšta-ca*—Dar. explains that these are “the best specimens of man kind, to be the origin of the more perfect races of the latter days”.<sup>††</sup>

*sarədanəm*—Kind, sort. The word also occurs in O. Pers. (Beh. IV as *θard*).

9. (28). *kuhəoiḍitoma*—The sweetest smelling. The Pah. com. adds by way of explanation, “the highest of size, like the cypress and the plane tree; the sweetest of odour, like the rose and the jessamine”.<sup>‡‡</sup>

$\chi^v$ *arəḡanəm*—Lit. that which could be eaten, hence food in general. Here it seems to be used in the sense of vegetable food (fruits and grains as opposed to animal food. The word is chiefly used for the food of human beings.<sup>||</sup> Dar. says “fruit” relying on the Pah. com. which he quotes:<sup>¶¶</sup> “the best of savour, like the date; the sweetest of odour, like the citron”

$\chi^v$ *arəzišta-ca*—The most tasty (Barth.)\*\*\*; the best of savour (Dar. fittest to be eaten (Kan.).

\* Barth., Wb. 1866. † Ib. 432. ‡ Ib. 1062. § Grasso, Wb. 1585. ¶ Wb. 996.  
\*\* Ib. 866. †† S.D.E., IV, p. 17, fn. 1. ‡‡ Quoted by Dar., loc. cit., fn. 2. || Barth., Wb. 1866f. ¶¶ Loc. cit., fn. 3. \*\*\* Wb. 1874.

*tē*—2/3n., referring to the various *taoxma*, of human beings and animals, mentioned above, hence neu. (Reich., § 604).

*miθwaire*—2 2 adj. n. In pairs.

*ajyamnem*—2 1 n. The varied numbers used here are rather confusing but the sense is quite clear, the construction being *ad sensum*. Here the sg. implies *each* pair. The meaning here is “safe from harm”. See Yas. IX. 4.

*varafšva*—7 3 of *vara* with postposition *-ā*. Barth. regards this word as corrupt. He thinks that the confusion is due to the *varafšva* in verse 30 below, which is a different word.\* The plu. is rather unexpected probably due to the plu. *narō*.

10. (29). In this verse Kan. takes all the words in a moral sense, but Dar. and others give to most of them a physical meaning. This is a very significant passage, as it shows the eugenic considerations which guided Yima in the choice of the human beings whom he had to take into his *vara*. As Dar. says he chose only “the best specimens of mankind, to be the origin of the more perfect races of the latter days . . . in order that the new mankind may be exempt from all moral and physical deformities”.†

*frakarō*—Pride (Kan.); humpbacked (Dar.); with a lump on the chest (Barth.). Barth. thinks the word *kara* (n.) means a hump and he compares the Skt. कर्बु but with a query mark.‡ Kan. says that the meaning is uncertain. The word also occurs in Yt. V. 92-93 where some of the other words of this passage also occur. There too the meaning is evidently some defect in a human being but whether physical or moral is not very clear.§ Skt. कर्बु means niggardly or stingy, from कृ.\*\*\*

*apakarō*—Kan. trans. “idleness” but adds in a parenthesis “back-biting” (speaking ill behind another’s back), the latter certainly is a better sense apparently from 𐬨𐬀𐬭𐬀 with 𐬨𐬀. Dar. says “bulged forward”. Barth. says, “having a hump on the back”. This word also occurs in Yt. V. 92-93.

*apāyava* (ān.)—Impurity or unrighteousness (𐬨𐬀𐬨𐬀𐬭𐬀) (Kan.); impotent (Dar.). Barth. does not trans. the word but merely says that it is the name of some defect or illness and for etymology he marks a query.†† Reich. (A.R., p. 215) gives the derivation as from *apa* + *āvaya* and trans. “castrated”. Kan. in his Dict. (p. 35) gives other meanings from other scholars as well: stupidity (Haug); enmity (Har.); quarrel or hatred (Justi).

*harōdiš* (ān.)—Tyranny (Kan.); lunatic (Dar.); Barth. supports the latter and thinks that the name *Harōdāspa* (Yt. XIII. 117) may mean “he who possesses a refractory or stubborn horse”.‡‡

\* Wb. 1363f., note 2; see p. 239 below. † S.B.E., IV, p. 17, fn. 1 and 5. ‡ Wb. 442; but see Grass., Wb. 318. § Dict., p. 340. ¶ It may be noted that in the Yt. Kan. trans. like Dar. (Yt. b. M., pp. 35-36). \*\* Grass., Wb. 318. †† Wb. 80. ‡‡ Ib. 1789-90.

*driwiš*—Poverty or misery (Kan.); malicious person (Dar.); mole or birth-mark (Barth.).\* A *daēva* of this name is mentioned in Ven. XIX. 43, where a famous list of the important lieutenants of Anrō-Mainyuš is given.

*daiwiš*—Deception (Kan.); he evidently connects it with *√daw*, दम्; cf. *davāiθyā*, Yas. IX. 18. (p. 37 above). Dar. says "liar". Barth. thinks it to be the name of a wasting disease.† This name is also in the *daēva*-list mentioned above.

*kasviš*—Meanness (Kan.); spiteful (Dar.). Barth. here also says that it is the name of a defect or disease.‡ The word occurs again in the list of *daēvas* and also in Yt. V. 92-93.¶

*vizbāriš* (āp.)—Lit. crookedness, dishonesty (Kan.); from *√zbar* (cf. *zbarataēibyō*, Yas. IX. 29, p. 47 above). Jealous (Dar.); Barth. takes it in the sense of crookedness of the body.¶

*vīnūtō-dantūnō*—Evil-speaking (Kan.); he adds the parenthetical explanation that lit. it means "possessing crooked teeth". Barth. takes it lit., and Dar. trans. "possessing decayed teeth". The word also occurs in Yt. V. 92-93.

*paēsō*—Leprous. Pers. پيس (pīs), leprosy, Skt. पिट्ट.

*cūlarəto-tanuš*—Spread over the body (Kan.); but this trans. is in Yt. V. 92-93 where the whole phrase, *māpaēsō . . . tanuš*, occurs. In this passage he trans. "may there not be a body wasted away to below the usual size", without making it clear how he got at this trans. Dar. trans. "(a leper) to be pent up"; and quotes Herodotus (I. 138) to point out that lepers lived segregated outside the towns in ancient Persia.\*\* Barth. trans. similarly, "one whose body must be isolated".††

*māda*—Not here (Kan.); he explains this as *mā* + *aḍa*. Barth. takes *aḍa* as merely an asserverative particle and trans. as an emphatic "not indeed".‡‡ *mācim* also is found (ved. माकि). Note that in verse 37 the words are *nōi* and *naēda-cim*.

*daḫtanām*—Characteristics or qualities (Kan.); brands (i.e. marks), (Dar.); signs or outward symbols (Barth.).¶¶ Elsewhere, where the word occurs, the Skt. trans. has चिह्नम्.

*mašyāiš*—Kan. following Westergaard¶¶ reads *mašāiš* and trans. "connected with death" (i.e. leading to death). But he gives the reading *mašyāiš* in a ftn. Geld. has no mention of the v.l. adopted by Kan.

11. (30). *fratəməm daiḡhēuš*—The syntax of the cases in this verse is confused. Here 2/1 is used for 7 1. In the first portion of that place (the *vara*). Kan. takes *daiḡhu* here in the lit. sense of "country" and adds a long footnote\*\*\* to explain why the numbers in each of the three divisions

\* Wb., 778. † Ib., 680. ‡ Ib., 461. § In the latter place is reading is *mašāiš*, in one word. ¶ Wb. 1472. \*\* S.B.E., IV, 17, ftn. 4. †† Wb 1441. ‡‡ Ib. 1168. ¶¶ Ib. 676 f. ¶¶ Dict., p. 401. \*\*\* P. 64 of his trans.

(the first, the middle and the last) should have been regularly diminishing. He thinks that this refers to Yima's moving southwards at regular intervals during his rule: \* this would naturally leave the earliest portion of his land the most thickly populated. All this is rather far-fetched because clearly the *vara* is meant here. Dar. trans. "in the largest part of the place". Barth. calls this "the qualitative first".†

*parəθwō*—2 3 m. or f. Passages or roads. Dar. trans. "streets". *parətu* is the crude form. The word also means a bridge (cf. Yas. XIX. 6, p. 178 above).

*maðəmō*—Bad syntax again, this ought to have been 7 1. This refers to the part of the *vara* second both in size and position.

*nitəmō*—The smallest; so all take it. I would like to take it as "the nethermost". All the three divisions were underground and one above the other; the smallest (as judged by the number of people it would contain) being also the lowest. There are three reasons for this suggestion: (1) Kan. consistently trans. *vara* as a cave (𐬨𐬀𐬎𐬌), and this is the ancient tradition (Bun. XXXII. 5); (2) the word *kata* in verse 7 implies a dug-out chamber (𐬕𐬀, *kan*, खन); (3) the mention of some sort of internal lighting arrangement also seems to show that ordinary daylight was excluded‡ (this verse and verse 40). Dar. thinks the three-fold division corresponded to the three castes.§

*aiwi* . . . *varəšša*—2 1 imp. of 𐬕𐬀𐬎𐬌 *varəp* with *aiwi*, to seal with a signet (ring). Skt. वपम् is cognate. Kan. takes this word as 7 3 of *vara* (irregularly instead of *varəšša*).

*tē* refers to the three parts of the *Vara*.

*suwrya*—3 1. Seal-(ring) (Dar.); this is the traditional meaning. The emblems of Yima's sovereign power, which were bestowed upon him by Ahura Mazda, were the seal and the sword verse 6 of this chapter (also verse 10). These are also mentioned by Firdausi.¶ Kan. unaccountably takes it here to be "a weapon". In his Diet. (pp. 528 f) he says that this weapon is the plough.\*\* Barth. for reasons not very clear takes the word to mean "an arrow" and he compares the word *surb*, arrow, in the *Shighni* dialect of the Pamirs.††

*api-marəza*—Provide with, equip with. It governs two obj. *varəm* and *dvareṃ*.

*dvareṃ*—द्वारम्. These doors are meant for going in and out.

*raocanəm*—Light-giving (Barth.).‡‡ Kan. and Dar. trans. "window", lit. "an aperture for light" (cf. Urdu *roshandān*, skylight). Barth., however, says that in Ven. VII. 14 the word means "window", and he admits

\* Ven. II. 10, 14 and 15; see also the introductory note to this selection. † Wb. 979. ‡ Kan. however trans. quite differently in this verse; see notes below (see also S.B.E., IV, p. 20, fn. 1). § S.B.E., IV, p. 18, fn. 1. ¶ Quoted by Dar., S.B.E., IV, p. 12, fn. 2. \*\* Yima is credited with having introduced agriculture into Irān. †† Wb. 1583. ‡‡ Wb. 766 and 1480.

that this is the traditional sense. But his trans. "light-giving" (if it implies admitting day-light) leaves the following words rather meaningless.

*χ<sup>ν</sup>āraoxēnam* etc.—Cf. Yas. LVII. 21 (p. 77 above).

Kan. trans. the words, *aiwi*<sup>26</sup>-*ca*<sup>26</sup> to the end, thus: "Within thy enclosures, around each one, on the inner side construct doors and windows with thy golden weapon such that natural light may enter". But the syntax does not support this version.

12. (31). *kuθa tē*—Kan. takes *tē* as *tava* and trans. "thy (Ahura's) *nara*". Barth. takes *tē* here as merely a strengthening particle.

*yā*—3 1. About which. Reich. calls this "the instrumental of cause" (§ 451).

*aīghā zamō*—6 1 used for 2 1. This is a partitive gen. used objectively.\*

*pāsnābya*—3 2. Heels, Skt. पाणि. This word is from *spār*, (स्पर्) (see below), to kick with the foot; the initial *s* was lost very early, probably before the separation of the various I.-E. races.†

*vīspara*—Crush. From *spār* with *vī*. Kan. trans. "turn about the soil with thy heels".

*vīxāda*—From *xad*, to dig. Dar. and Barth. trans. "knead" but Kan. has "dig".

*mānayən ahe yaθa*—Barth. says the phrase means "just like".‡ A variant phrase is *mānayən bā yaθā*. Barth. explains this phrase as meaning lit. "they (people) might indeed think that", taking *ahe* in a mildly emphatic sense, "think of this". Kan. (Dict. p. 413) compares it with Pers. مانیدن (*mānidan*) or مانستن (*mānistān*) to resemble and says that the phrase lit. means "just as if they made a comparison of it"||. Kan. observes that *mānayən* (3 3 impf. caus. par.) is often used by itself in an adverbial sense, "just as", the Pers. مانند (*mānand*) is used exactly similarly.

*nū*—A particle used after the first word in a clause.¶

*χšivisti* (v.l. *χšvi*<sup>10</sup>, Barth.)—Kan. trans. "fit for cultivation", but the word is not found in his Dict. Barth. takes it as 7/1 (written thus instead *χšusti*\*\*\*) of *χšustā*, which means wetted or mixed with water. The root is \**χšul*, to flow from which are derived the words *χšāodah* (n.), river, Skt. शीरः, and *χšudra*, fluidity or semen.

*zamē*—7 1. Pronounced sometimes *zmē*; †† the words *χšusta* + *zam* in 7/1 give the doubtful word *šutāzme* (*Frahang-i Oim*, 5) through \**χšustasme*.

*vīšavayeinte*—3 3 pres. of *šyav* (*šav*) with *vī*, to knead.†† Kan. takes it to mean "extend in breadth" from *šū* with *vī*.|| ||

\* Reich. § 397.

† Grass, Wb. 308.

‡ Wb. 1123.

|| Taking the verb as causal.

¶ Barth., Wb. 1069.

\*\* Reich. § 33. 8.

†† Ib., § 354, fn. 2 (p. 185).

‡‡ Barth., Wb. 1916.

|| Dict., p. 559.

Kan. trans. the last phrase *mānayan*<sup>23</sup> etc. thus: "Just as at present people increase the extent of cultivable land".

On this verse Dar. notes that the Sheh. mentions how Jamshid taught the spirits under him how to knead clay "by mixing the earth with water".\* Reich. thinks that the *vara* is to be constructed "after the world becomes an ocean by the flood",† but there is no reason to think thus.

19. (38). *hō*<sup>27</sup>—Geld. notes v.l. in only two mss., in one *hē* and in the other *tā hō*, the *tā* being a later addition. But for *hō*<sup>28</sup> there is no v.l. noted in Geld. The syntax is wrong in both cases.

*varəfəva*—Geld. notes that one ms. "has appended *ḡ secunda manu* to *varəfəva*" and another ms. has *varəməva* with the *m* corrected to a *f*.

20. (39). *cayō*—1/3 f. inter. pron.

*yō*<sup>18</sup>—Wrong gender and number, because *raocā* is f. plu.

*varəfəva*—See above verse 28. The plural refers to the three parts of the *vara*.

*yō*<sup>19</sup>—Wrong number.

21. (40). *χ<sup>v</sup>aḍāta*—Natural, lit. self-created. The Pah. trans. says that this refers to the eternal lights of the heavens, which are mentioned below.

*stiḍāta*—Artificial, lit. created in (or by) the world; hence the non-eternal artificial lights are meant. See note on *ā-stiš*, Yas. LX. 1 (p. 111 above).

*hakərat*—Once, चक्रेत्.

*iriḡtake*—6/3 n. The word is used for the rising of heavenly bodies (Kan.); Barth. however says it means "setting" of heavenly bodies.‡

*sadaya*—7/1 f. Setting of heavenly bodies (Kan.); Barth. says "rising" (Wb. 1557). The latter derives it from *√sand*, to appear.

*vaēnaite*—Sg. for plu., perhaps each individually is meant. The atm. has here the passive sense—"are seen".

*taē-ca . . . yāra*—Dar. reads these words with this verse (40) where they really belong. Kan. and Barth. (also Reich.) follow Geld. and read them in 41.

*taē-ca*—1/3 m. Who these are is difficult to say, probably the people in the *vara*.

*ayara*—See note on *ayān-ca* in Yas. LVII. 17 (p. 74 above).

*yāra*—Year. The Iranian year was 12 months of 30 days each and 5 extra days at the end to make up the total.|| This passage is perfectly plain about the Polar home of the ancient Iranians. In fact nothing could be more explicit than the words here and this is the only possible explanation that would fit. It seems that Dar. had some inkling of the true signi-

\* S.B.E., I, p. 18, fn. 2. † A.R., p. 140; italics mine. ‡ Wb. 1520. || See Int. In order to be accurate as regards the solar year one extra month was intercalated, every 120 years.



...the passage, for he says by way of comment "as there ... the sun".\* Kan. is clearly puzzled over it and the ... gives no clearer sense.†

23. (41.) *advaitasatam*—2/1. Accusative denoting extent of time.

*advaitasatam*—The word means orig. winter and hence a year. (cf. *Advaita* (*hangam*), time.

*advaita*—An *advaita*.

*advaita*—1/2. Twins, *निवृत्त*.

*advaita* *gaya*—3/1; cognate instrumental, see Reich. § 452.

*advaita*—जीवनि.

Dar. has a long quotation from the *Mainyô-i-Khard* which says that in these days the life of a human being was 300 years and that of cattle 150 years.

23. (42). *avada*—There, in that place (Barth., Wb. 172).

24. *Karṣipta*—Kan. takes it as one noun *Viṣkarṣipta* and says that there was a prophet of that name in the *vara*.|| In the Pahl. commentary on Vis. I. 1 he is called the Ratu of all birds. In Bun., XIX. 16 it is said that "it knew how to speak words, and brought the religion to the enclosure which Yim made, and circulated it; there they utter the Avesta in the language of birds".\*\* In Bun., XXIV. 11 it is said to be the chief of the birds,†† Barth. derives the name from I.-E. \**kṛsi* + *pter* and thinks means "quickflier".‡‡ See Modi, pp. 52f.

24. (43). *Urvaṭa-nara*—Lit. "friend of mankind" (?) He was the third (and youngest) son of Z. He was the chief of the agriculturists and was the head of the *vara* of Yima. Bun., XXXII, 5 says of him, "Aṭrvaṭa-nar was an agriculturist, and the chief of the enclosure formed by Yim, which is below the earth".||| Dar. has got the following note:¶¶ "Urvaṭa-nara, as a husbandman, was chosen to be the *ahu* or temporal Lord of the *vara*, on account of the *vara* being underground. Z., as a heavenly priest, was, by right, the *ratu* or Spiritual Lord in Airyana Vaēja, where he founded the Religion by a sacrifice".

\* S.B.E., IV, p. 20, fn. 2. † Ven., p. 66, fn. ‡ Reich. § 459. || S.B.E., IV, p. 20, fn. 3. ¶ Ven., p. 67, fn. \*\* S.B.E., V, p. 70 †† Ib., p. 89. ‡‡ Wb. 422. || Ibid., p. 142. || S.B.E., IV, p. 21, fn. 1.

